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DISTRICT CENSUS REPORTS, 1891.

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LIEUTENANT GOVERNOR OF BENGAL FORWARDED BY

DISTRICT CENSUS REPORT.

No. 1194J., dated Alipore, the 22nd April 1892.

From—E. N. BAKER, Esq., C.S., Offg. Magistrate of the 24-Parganas,
To—The Secretary to the Government of Bengal, Financial Department.

I HAVE the honour to submit herewith a report on the last census, as directed in Government circular No. $\frac{\text{Census}}{\text{6T.-F.}}$, dated the 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF THE 24-PARGANAS, 1891.

HEAD I.—EARLY HISTORY, &c.

I HAVE had no means of obtaining original information under this heading. Sir W. Hunter in the geographical and historical notes attached to his Statistical Account of the 24-Parganas district shows how the Rarhi Brahmans came into this district. On page 859 of the work in question he states that Bengal, during the time of the Hindu Kings, was divided into five provinces, viz., (1) Rarh, west of the Hooghly and south of the Ganges, within which the present district of the 24-Parganas is situated; (2) Bagri, the delta of the Ganges; (3) Barendra, the country north of the Padma, and between the Karatoya and Mahananda; (4) Banga, the country on the east of the delta; (5) Mithila, the country west of the Mahananda.

2. It is from the first of these provinces, viz., Rarh, that the Rarhi Brahmans of the district must originally have come, for to quote Sir W. Hunter's words*—"The Rarhis form almost the entire Brahman population of the district, which indeed is the home of the sect, as it forms a portion of the division of Bengal, assigned to them by King Ballal Sen in the 12th century." It would therefore seem that the King allowed the Brahmans of Rarh to occupy a portion of the old province of Bagri in addition to the province originally allotted to them.

3. Two changes of area have taken place since 1872—one was the transfer of the Satkhira subdivision from the 24-Parganas district to that of Khulna in the year 1882; the other the transfer of 12 square miles from the suburbs to Calcutta in the year 1889.

HEAD II.—MOVEMENT OF THE POPULATION.

4. In writing this report I have not taken into consideration the population of Calcutta, inasmuch as the city has never been under the administration of the Magistrate of the 24-Parganas. Its area in 1872 and 1881 was 8 square miles, but, as pointed out in paragraph 1, 12 square miles were added to it from the Suburbs in the year 1889. Hence in comparing the district population, as shown by the censuses of 1881 and 1891, it has been necessary to make allowance for this transfer of jurisdiction.

The district in 1872 and 1881.

5. The population of the district in 1872 was 2,210,047, and in 1881 1,869,859. The decrease was due to the transfer of the subdivision of Satkhira in 1882 to the district of Khulna.

Inasmuch as the population of this subdivision was 423,364 in 1872, the population of the district for that year, for the purpose of comparison, was 1,786,683; strictly speaking, therefore, there was an increase in the district population of 83,176. By a reference to Mr. Bourdillon's census report for 1881, volume I, page 51, paragraph 127, it will be seen that the increase would have been larger, had not the Dum-Dum, Barrackpore, and Barasat subdivisions been extremely unhealthy between the years 1872 and 1881.

The district in 1881—1891.

6. In 1891 the population of the district was 1,892,033. As already pointed out, an area of 12 square miles was in 1889 transferred to Calcutta. In order therefore to compare the population of the district, as ascertained in 1881 and 1891, it has been necessary to make an estimate of the population of the transferred area. The Superintendent of Census has calculated it at 139,069, and reported the district total for 1881 to be 1,730,790.

The increase of 161,243, or 9·31 per cent., is due—

(1) To natural progression.
(2) To the extension of cultivation in the Sundarbans and the salubrity of the south of the district;
(3) To the opening of new mills;
(4) To the larger number of hands employed in all the mills and factories in the district; and
(5) to the opening of the Central Bengal, Diamond Harbour, and Budge-Budge Railways.

Thana population.

7. Appended is a statement (A) showing the increase and decrease in the population, *thana* by *thana*, in the years 1872, 1881, and 1891.

Taking the periods, viz., 1872 to 1881 and 1881 to 1891, I propose to notice all decreases in the population and all increases beyond 9 per

* Page 58 of the Statistical Account of Bengal, volume I.

cent. I have chosen this percentage, as it is approximately the percentage of increase shown in this district at the last (admittedly a most accurate) census.

Suburbs.

8. A decrease of 5,710, or 2·2 per cent., in 1881 in the Suburban population is accounted for in paragraph 68, page 20 of Mr. Beverley's census report of the town and Suburbs of Calcutta for 1881. The causes which are there given are briefly—

(1) Alterations in area;
(2) The temporary closing of the Circular Canal;
(3) Depression in the tea industry affecting the Emigration Depôt—
(4) The removal of the *bustis* formerly existing on the site of the Zoological Garden; and
(5) The unhealthiness of Beniapukur and Ballygunge (new line). Before explaining the large decreases of 34,744 or about 36 per cent. in 1891, it will be necessary to explain how the figure 99,032, shown as the estimated population for 1881, has been arrived at. The population of the Suburbs for 1881 was 251,439. As above explained, the Census Superintendent has calculated that 139,069 represents the population of the transferred area.

The balance, 112,370, would therefore be the figure which would represent the population of the Suburbs for 1881, had not a change of jurisdiction been made in 1889, by which 1·75 square miles, representing, it is calculated, a population of 13,338, was transferred to the South Suburban Municipality. The balance after this deduction, viz., 99,032, will be the correct figure for the purpose of comparing the Suburbs, as they were in 1881, with what remained of them at the time of taking the last census. The decrease of the 36 per cent above alluded to is attributable to the opening of the Kidderpore Docks, whereby a large number of the labouring classes were obliged to remove to *thana* Tollygunge and elsewhere; and also to the breaking up of the establishment of the King of Oudh at Garden Reach in 1887.

Tollygunge.

9. The population of Tollygunge in 1881 was 99,451, but, as shown above, 13,338 may be considered as added to it by the partition of the Suburbs between Calcutta and this district in 1889. This addition raises the total to 112,789. The area of Tollygunge in 1881 was 71 square miles, whereas in 1891 it has been returned as 72·75 square miles. It should be explained that there has been in fact no increase in *thana* jurisdiction, but that for census purposes the area is considered as increased. The added area actually lies within the Tollygunge Suburb and Garden Reach *thana*, which are within the jurisdiction of the Commissioner of Police, Calcutta, and formed part of what in 1881 was called the Suburb. Inasmuch, however, as its population was censused by the South Suburban municipal authorities, and the remainder of their jurisdiction lies within *thana* Tollygunge, it has been included within the *thana* for census purposes.

Tollygunge decreased by 15,143 in 1881, and increased by 15,579 in 1891. The decrease in 1881 was probably due to the unhealthiness of a large portion of the *thana* between the years 1872 and 1881. I have already noticed that Beniapukur and Ballygunge, which adjoin it, suffered in a similar manner. The increase in 1891 is partly attributable to an influx of population from the Suburbs, consequent on the opening of the Kidderpore Docks (new line).

Sonarpur.

10. The increase of 4,003 in 1881 in the population of Sonarpur was largely due to an influx of labourers into the *thana* in connection with the Diamond Harbour railway works, which were begun in 1878. The decrease in 1891 would seem due to the fact that this year there was no boat-population owing to the early drying up of the *bhils*. It is probable that a large proportion of the boat-population (2,254) enumerated in 1881 came from outside the *thana* area.

Barnagore.

11. The increase in Barnagore *thana* in 1881 of 8·5 per cent. was due to the opening of the Kamarhati Jute Mill in 1878. The increase of 14·3 per cent in 1891 is due to an increase in the number of hands employed at the mills within the *thana*.

Vishnupur.

12. The decrease in Vishnupur *thana* in 1881 is probably due to the fact that the census of 1872 was taken in the month of January when a large number of labourers were engaged in paddy-cutting, while that of 1881 was taken in the month of February when this operation was over. The increase in 1891 is perhaps due to the fact that a large number of persons were engaged in paddy-threshing at the time of the census, owing to the crops of 1890–1891 having been much above the average.

Budge-Budge.

13. The large increase of the population of Budge-Budge in 1891 is due—(1) to the construction of the Budge-Budge railway in the years 1888 to 1890, and (2) to the opening of the kerosine depôt in 1886.

Dum-Dum, Barasat, Barrackpore subdivisions.

14. The decrease of population in the Dum-Dum, Barasat, and Barrackpore subdivisions in 1881 was reported by Mr. Lee to be due to the unhealthiness of that part of the country, and Mr. Bourdillon in paragraph 127 of his census report for that year expressed his concurrence with the district officer's opinion. The population of these parts on the occasion of the present census has shown an advance *prima facie*, therefore it would seem probable that the country has become more healthy; but although I have made enquiries, I have been unable to ascertain that this is actually the case. In order to try and solve the difficulty, I examined the census returns for the different *thanas* of the adjoining district of Nadia and compared them with the figures for 1881, with the view to see if any abatement of the Nadia fever might be inferred from them. No such conclusion, however, can be drawn, inasmuch as four out of the

five subdivisions show a heavy decrease. Failing therefore, any general causes effecting an increase throughout the subdivisions in question, it remains to see if there are any special causes sufficient to account for the increase in the different *thanas* into which they are divisible. In the Dum-Dum subdivision, which is in area conterminous with the *thana* of that name, there is a large increase of 8,532 or 18·8 per cent. This is partly due to the larger number of troops now stationed at Dum-Dum, and partly to the increase in the hands employed in the small arms ammunition factory.

Dum-Dum subdivision.

Barrackpore Subdivision.

15. In the Barrackpore subdivision the only *thana* which shows a decrease is Barrackpore. This result is perhaps due to the continued insalubrity of the country, and to the fact that there has been no immigration into the *thana*. The large increase in Nawabganj is due to the opening of an additional cotton mill at Samnagar in 1883. That in Khardaha is due to the opening of the Tittaghar paper and jute mills in 1884.

Barrackpore subdivision.

16. In the Barasat subdivision the only *thana* which shows a decrease is Habra. This is perhaps due to the continued unhealthiness of the country. The country is still water-logged, and a decrease in population might have been anticipated. A more complete enumeration of the people and the opening of the Central Bengal Railway may have had some effect in adding to the population, but this explanation scarcely seems adequate.

Barasat subdivision.

17. In Naihati *thana* the large increase is due—(1) to the opening of the Kankinara Jute Mill in 1884, (2) to increased activity at the Kanchrapara workshop, and (3) to the increased salubrity of the town, owing to sanitary improvements effected by the Municipal Commissioners.

Naihati.

18. The remaining *thanas* of the district, with the exception of Baduria and Basirhat, may be dealt with together. Mr. Lee in his census report for this district for the year 1881 stated that the increased density of the population in the subdivision of Basirhat, and throughout the whole of Baruipur and Diamond Harbour, was due to the gradual extension of cultivation in the Sundarbans and the healthiness of the country in the south of the district, and his opinion was accepted by the Census Superintendent*. The same explanation holds good with regard to the increase in 1891, and, with the exception of the opening of the Diamond Harbour Railway, I have been able to ascertain no other special cause affecting particular areas.

Diamond Harbour, Basirhat, and part of the Sadar subdivision.

19. *Thanas* Baduria and Basirhat, which form the northern portion of the Basirhat subdivision, are well drained by the Ichhamati river, and have always been comparatively healthy. The population in this part of the country remains almost stationary.

Baduria and Basirhat.

20. Statement B shows the municipalities of the district and the increase or decrease of their populations since 1872, and statement C the growth of town population during the same period. There is a considerable increase in Barnagore, Naihati, and the South Suburbs. In most of the other towns the population is stationary or shows a tendency to decrease. The number of towns also shows an increase, as might have been expected in a metropolitan district. The decline of towns of the first magnitude is nominal, being due to the splitting up of the Suburbs of Calcutta.

Growth of towns since 1872.

21. Statement D shows at a glance in what *thanas* the largest male immigrant population is found. The three principal inducements to people of other districts to come to the 24-Parganas are—(1) the large demand for skilled labour in the Suburbs of Calcutta, and for labour, both skilled and unskilled, in the numerous mills and factories in the Suburbs and along the east bank of the Hooghly as far as Naihati; (2) the large field to open agricultural enterprise in the south of the district and the Sundarbans; and (3) the large though temporary demands for labourers to cut and thresh paddy, particularly in the south of the district. This statement shows that the foreign-born population of the Sundarbans exceeds the native population. This is due to the presence of a number of Biharis and up-country men engaged in cutting the winter rice crop. In no other *thanas* does the proportion of foreigners exceed one-half of the whole population. It exceeds one-third in the Suburbs Proper (*i.e.*, Cossipore-Chitpur, Maniktala, Intally) and in Barnagore and Barrackpore, and approaches this proportion in Nawabganj. These are all urban areas, containing a number of mills, where up-country men form the majority of the employés. The proportion exceeds one-fourth in Naihati, where the causes are the same. This *thana*, however, contains a considerable rural area, where foreigners are comparatively few Similar remarks apply to Tollygunge, where the proportion exceeds one-seventh of the whole. In Canning the proportion exceeds one-fifth. This *thana* includes a large Sundarban area. In the other *thanas* the proportion ranges from one-tenth downwards, showing how weak the tide of immigration is even in a metropolitan district like the 24-Parganas.

Immigration.

22. Statement E shows the total number of persons registered at Alipore under Act I of 1882 since 1883-84. Out of 12,282, only 16 were residents of this district.

Emigration.

The same statement shows the total number of emigrants registered under Act XXI of 1883 at the same station. Out of 18,944, only 18 were residents of the district. Statement

* *Vide* Mr. Bourdillon's Census Report, volume I, page 51, paragraph 127.

F shows the total number of persons registered at Sealdah under Act I of 1882. Out of a total of 6,201, only 31 were residents of the district. These are the only emigration registry offices in the district.

These statements show that there is practically no emigration from the 24-Parganas, for the purpose of engaging in manual labour in the colonies or inland labour districts. The emigrants were merely registered at Alipore and Sealdah *en route*, from the districts where they were really recruited.

23. Statement G shows the number of natives of Bihar, resident in the district and suburbs, as compared with the totals ascertained in 1881. This statement is to a considerable extent vitiated for the purpose of comparison by the exclusion in the figures for 1891 of returns for an area of 12 square miles, transferred in 1889 from the Suburbs to Calcutta. Allowing however, that out of the 32,794 persons returned as natives of Bihar, resident in the Suburbs in 1881, roughly speaking, 19,800 were residents of the area transferred, an increase of about 6,400 Biharis in the district is discovered by the recent census.

An examination of the census schedules shows that the greater number of male natives of Bihar, who were found in the 24-Parganas at the time of the census, were employed as mill hands, domestic servants, labourers and cartmen, with a substantial sprinkling of soldiers, police constables, and railway emyloyés. This fully bears out the view that it is the poorer classes from which the emigrant population is drawn.

Head III.—Varying Density of the Population.

24. Two statements (H) and (I) are attached, showing the population per square mile of each *thana* and municipality in 1872, 1881, and 1891. Looking at the rural areas only, it is to be seen that out of 25 *thanas* the population falls below 250 to the square mile in one only (Canning); in 7 others it lies between 500 and 700; in 5 more it ranges from 700 to 800; in 2 others from 800 to 900; in 4 others from 900 to 1,000; and in 6 it exceeds 1,000 to the square mile—one *thana* (Hasnabad) running as high as 2,125. Both the highest and lowest extremes, however, are misleading. In Hasnabad a population of 74,402 is shown as living within an area of 35 square miles. This *thana*, however, includes an enormous Sundarban tract, which is not included in the nominal area, while the population is given for the whole jurisdiction: in reality it is one of the most sparsely populated *thanas* in the district, like its immediate neighbour Canning. In the latter *thana* the area is shown as 264 square miles, which includes a large proportion of Sundarbans. The high figures for Haroa is due to the Pir-Gorachand Mela, which was in progress on the day of the census.

25. Geographically, the most thickly populated portion of the district is the Diamond Harbour subdivision in the south, with the adjacent thanas of Budge-Budge, on the Hooghly, and Jaynagar. This is the healthest part of the district, and also the most fertile. The scantiest population is found in the Barasat subdivision, which is notoriously unhealthy, and *thana* Bhangar, which includes a large area of uncultivated land.

26. Turning to the statement dealing with municipalities, we see that the population of these fully is far below the ordinary standard of Europe, as that of the rural tracts rises above it. Out of 17 municipalities in the metropolitan district of Bengal, not one can boast of a population of 10,000 to the square mile. Cossipore-Chitpur (which is really a part of Calcutta) comes first with 9,668: next to it, large interval, come Rajpur with 5,470, Barnagore with 4,896, Maniktala with 4,693 and Jaynagar with 4,116. Only one other, the South Suburbs, exceeds 3,000, with 3,714. The lowest depths reached by Basirhat with 1,007 and North Dum-Dum with 939. These figures illustrate the dictum, sufficiently well known, that the difference between urban and rural areas is far less shortly defined in Bengal than in the United Kingdom.

Head IV.—Religion.

27. Statement J shows the distribution of the population according to religion.

It will appear that the percentages of increase among Hindus in 1891, as compared with 1881, has been 13·53 per cent.; among Muhammadans 10·83 per cent.; and among Christians 21·42 per cent. The latter figure is remarkable. Taking the figures by thanas, the largest increase among Christians has been in Dum-Dum (537), Vishnupur (405), Bankipore (360), Tollygunge (250), Naihati (131), Mathurapur (123), and Mutla (90).

Head V.—Infirmities.

28. As this is the first census in which statistics have been prepared, showing the distribution of infirmities in relation to parts of the district, no comparison can be made between the results of 1872–1881 and 1891, save as regards the entire district; nor on account of the smallness of the figures can any useful intercomparison of the *thana* returns be made. It will suffice to say that an examination of the compilation sheet XI shows that the infirmities are fairly evenly distributed throughout the district. Statement K shows the totals under each head of infirmities for the year 1872, 1881, and 1891. The figures for 1872 include returns for the Suburbs and the Satkhira subdivision; those for 1881 are for the district and the Suburbs combined; and those for 1891 exclude the returns for an area of 12 square miles transferred to Calcutta in 1889. A strict comparison, therefore, cannot be made either between the results of 1872 and 1881 or of 1881 and 1891.

The decrease of 20 per cent. insanes and idiots is principally due to the exclusion of the Dullunda and Bhawanipur Lunatic Asylums, which are now included in Calcutta. Among

deaf-mutes the increase is about 6 per cent. or between ⅔ of the proportionate increase of total population. This is probably due to greater care being taken to exclude persons who were not deaf and dumb from birth The large decrease of 36 per cent. among blind persons is partly due to the same causes, but also to the exclusion of a considerable number of blind pensioners of Prince Golam Mahamadan's Fund, who live at Tollygunge, and are now censused in Calcutta. This latter cause has also tended to reduce the number of lepers.

29. With regard to popular beliefs on the subject of leprosy, it is generally supposed that a predisposition to the disease is induced by poor living, residence in overcrowded quarters and exclusive fishdiet, and the habitual eating of partially decomposed fish, salt-fish, meat, and *Khasári dál.* It is also thought that the poor classes of Muhammadans suffer more from this malady than any other section of society, owing to the fact that their diet consits of a large proportion of animal food, and that no caste customs restrain them from eating from the same utensils as those suffering from the disease.

Head VI.—Education.

30. The only statistics available under this heading are exhibited in statements L, M, and N. The information which is wanting in order to write an account of the progress of education, such as is asked for under this heading, is—(1) the number of schools in 1881 and 1891; (2) the state of vernacular education by classes in 1872; (3) the number of English-speaking persons in 1872 and 1881; (4) the distribution of educated persons in different parts of the district in relation to character, religion, and castes in 1872, 1881, and 1891. There is also the difficulty arising from the fact that the figures for 1872 unavoidably include those for the Satkhira subdivision. Again, it is impossible to make a strict comparison of the results obtained in 1872, 1881 and 1891, owing to the fact that an area of 12 square miles was transferred to Calcutta from the Suburbs in 1889. Statement O shows that the proportion of male pupils of the three principal classes, especially Christians, has decreased. This is doubtless due to a considerable extent to the transfer of a large portion of the Suburbs, where the Christian element is strongest and where schools are numerous. The advance in female pupils is on this account greater than appears by an examination of the percentage, and relatively much greater than that of male pupils. Literate males and females have increased in all classes, most markedly among Christians. These results are in accordance with what might have been anticipated, and corroborates the supposition that the decline of male pupils is due to the transfer of a part of the Suburbs.

Head VII.—Language.

31. Statement P shows the distribution of languages between the district and Suburbs since 1881. There are no statistics available under this heading for the year 1872.

32. Noticeable advances are seen in the Uriya and Sonthali languages, but these are, I think, due to a more careful record of the parent tongue spoken on the occasion of this census than to any real extension of the language. There has been no disappearance or decline of any language with marked dialect.

Head VIII.—Castes.

32. Statement Q shows the distribution of the several castes according to their social position in the district, thus—

(1) Semi-Hinduized Aboriginals.
(2) Superior castes.
(3) Intermediate castes.
(4) Trading castes.
(5) Pastoral castes.
(6) Castes engaged in preparing cooked food.
(7) Agricultural castes.
(8) Castes engaged chiefly in personal service.
(9) Artisan castes.
(10) Weaver castes.
(11) Labouring castes.
(12) Castes occupied in selling vegetables and fish.
(13) Boating and fishing castes.
(14) Dancer, musician, and beggar castes.
(15) Persons enumerated by nationality only.
(16) Persons unknown or unspecified.
(17) Persons of Hindu origin not recognized by caste.
(18) Other castes.
(19) Muhammadans.

It has not been found possible to group the above castes, with reference to their relations to the land.

Head IX.—Occupations.

33. Statement R, showing the distribution of population according to occupations, has been prepared in accordance with the scheme suggested under that head in the Government circular No. 6T.-F., dated the 3rd October 1891.

Head X.—Administrative.*

34. Personally, I have had nothing to do with the census, and these remarks are made from notes supplied by the Sub-Deputy Magistrate in charge of census operations at head-quarters and the different Subdivisional Officers.

* *Vide* letter No. 391G., dated the 4th April 1891, from T. Inglis, Esq., Officiating Magistrate of the 24-Parganas, to the address of the Superintendent of Census Operations.

I.—Administration.

Points in which the general instructions were departed from.

35. So far as came to my notice, the general instructions were not departed from.

The defination of a village.

36. The definition of a village as given in census circular No. 10 was acted upon. A *pára* forming part of a village was included in that village, but a village, however small, having a distinct name of its own and bearing the name of a survey *mauza* was shown as an independent village.

The definition of a house.

37. A building inhabited by persons living in the same mess was taken as a house. Thus several buildings or huts within the same compound occupied by persons living in different messes were taken as different houses, the number varying according to the number of separate messes.

The size of the charge and sub-charge.

38. A *thana* or a municipality has been treated as a charge, and where there was an outpost, it was treated as a sub-charge. *Thanas* without outposts could well be managed by a single charge superintendent.

The size of the circle

39. A circle consisted generally of 10 blocks in the rural tracts and 7 blocks in the municipalities, the blocks being so grouped as to be easily workable by a supervisor.

The size of the block.

40. A block generally consisted of nearly 50 houses in the rural tracts and about 60 in the municipalities. A large village was divided into several convenient blocks, while two or more small villages were grouped into a block.

The numbering of houses and its cost.

41. The probable actual cost is two pice per block, if coal *tar* be used as was done in this district. Rupees 127-9-3 was paid for numbering by this office. The enumerators who were in charge of blocks in most cases considered it not worth their while to ask the superior authorities for half an anna, and hence the actual cost fell below the probable cost.

The practicability of a permanent numbering of houses.

42. The reports received point to several difficulties in the way of permanently numbering the houses. In towns it has been suggested that this might be done by the Municipal Board out of the funds at their disposal, and that these numbers might be utilised for the purpose of assessment. I doubt whether this would be feasible. In the first place, the blocks do not correspond with the wards already existing, and the existence of a separate series of numbers of each block would be only a source of confusion for the purpose of assessment, especially as the blocks were mapped out not with reference to any natural boundaries, but to bring them within the capacity for enumeration of one enumerator. Again, the houses might require subdivisions by reason of the families separating into different messes, and again in rural municipalities the houses are often only of a temporary nature, and serial number would require constant revision. The cost would be high. In the rural tracts—and this applies in many parts to towns—the houses are mostly built of reeds or weed, and these when made of reeds are constantly being repaired and the reeds replaced by new ones, while the mud walls are constantly being plastered with cowdung, &c., so that the numbering of houses by coal *tar* would be of little effect and would soon disappear. The doors are made of reeds or of weed covered with coal *tar*, and so the same material for numbering could not be used. Houses would be constantly springing up in the blocks, and houses subdivided by the separation of the families living in them, and again houses are deserted and pulled down or rebuilt by the *raiyats* succeeding the deserters. I very much doubt whether the village *punchayet* could be asked to maintain the numbers and expected to do so intelligently. The cost might be met from the *chaukidari* collections, but some doubts are felt as to the 5 per cent. kept in hand to meet contingent expenses being sufficient to meet the cost. The law would have to be amended to meet this charge. The permanent numbers would assist the *punchayets* in their assessments, but I am not sure whether they assess a house within the meaning of a house as defined by the Census Superintendent. In some villages, however, there were more than one block.

II.—Agency.

The classes from whom supervisors and enumerators were derived.

43. School-masters, *gurus*, *zamindari* employés and members of *punchayets* formed principally the stock from which supervisors and enumerators were taken. In some cases *gurus* were found incompetent, and they had to be replaced by more competent men. Pleaders and *mukhtears* were also appointed as supervisors.

Whether their duties were willingly undertaken.

44. Generally these duties were willingly undertaken.

How many prosecutions there were and for what cause.

45. There were only three prosecutions in the district—one in Sadar subdivision, one in Diamond Harbour subdivision, and one in Cossipore-Chitpur Municipality—all for neglect of duty.

Whether their duties involved any pecuniary expenditure, and how much.

46. These duties involved very little pecuniary expenditure, *e.g.*, for paper, &c.

If any paid census officers were employed.

47. No paid census officers were employed.

III.—Attitude of the people.

48. No erroneous ideas were current, as people have had experience of previous census which brought them no ill consequences. I doubt whether the lower classes understand the object of taking the census, and they no doubt view the census with ignorant suspicion.

IV.—Results.

49. So far as I can judge the results are correct.

The decrease in *thana* Bhangar is due to the transfer of Rajarhat outpost to *thana* Dum-Dum after the last census of 1881.

The increase in other *thanas* is due to increase of population.

The Subdivisional Officer of Basirhat reports that the decrease in the municipalities in his jurisdiction is due to the curtailment of the area within those municipalities.

Abstraction and Tabulation

50. It will be remembered that enumerators were instructed to strike out all entries made by them against persons entered in the schedule books who were proved to be either dead or absent on the night of the census. It was also a rule that they should not fill in the serial number until the night in question, so that the last number entered in each schedule should correspond with the number of inmates in the house censused. Neither of these rules were, as a fact, strictly followed. In numerous instances the serial numbers were filled in at the first round, and in many such cases the enumerators on the census night, when they ascertained that any inmate was dead or absent, either struck out the serial number only, and not the entries, or the entries only and not the serial number. Hence some abstractors in totalling the schedule added up the serial numbers, while others counted the names and entries which had not been scored through. In this way originated a good deal of initial confusion. Although we may hope that enumerators will do their work better at the next census, it is certain that many similar instances will occur, and it could be well that as soon as the books are received all entries should be carefully checked and the necessary corrections made. I would propose that this should be the first work done by the record-keeper and his assistants.

51. The time allowed was insufficient, both for abstraction and tabulation. With regard to the former, it should be increased, so as to reduce the task by half in the case of sheets I and XI and one-third in the case of all others, save V and VI. The tasks on these latter sheets might remain the same as they were last year. With regard to tabulation, I do not think that a task of more than 30 blocks per diem can be enacted with any hope of accuracy in the case of Registers I to VI and XIX.

52. Close as this district is to the metropolis, competent men cannot, in my opinion, be secured for less than Rs 20 a month. Enumerators should, as they were last year, be encouraged to do good work by the prospect of employment in the abstraction and tabulation offices, but greater care must be taken in regard to their selection. Enumerators, as a body, were a failure as abstractors and tabulators. As a safeguard against inaccurate work, I would propose that a rule be made that pay should not be given until the 20th of the month succeeding that for which it was due; that no margin of error be recognized; and that reabstraction made necessary by careless work should be paid out of fines deducted from pay. Fifteen to twenty days would give ample time to scrutinize the work of the preceding month. This system would, I think, have a better effect than withholding part of the salary until the work had been tested, as each man would receive on the due date all the pay to which he was entitled.

53. As regards the form of the sheets and registers, I have nothing to suggest, except that the space provided for the entry of widows in sheet XI was, especially in the case of municipalities, too small.

54. I have no improvements to propose as regards the test-slip, but I would recommend that a staff of, perhaps, a dozen clerks be placed directly under the officer in charge of census work, to compare at least 25 per cent. of the entries under the headings "Caste," "Literate," "Learning" and "Birth-places" with the schedule books, fines of course being inflicted for inaccuracies detected. I do not think it will be found practicable to bind the test-slips in *thana* books. An attempt was made to do so last year, but numerous inconveniences were found, and the experiment had to be abandoned.

55. It may be hoped that if some such safeguards, as are above suggested, be taken to ensure accuracy, there will be less occasion for adjustments. The limit of one per cent. cannot be levied, and should certainly not, I think, be raised

56. The opinion which the Census Superintendent has formed, and to which he has alluded in paragraph 3 of his letter under reply, viz., that the whole staff should be employed at first on the simplest abstraction sheets and should then advance to the more difficult, has my full concurrence.

APPENDIX.

Statement A.

1872.		1881.		Comparison between 1872 and 1881.	1891.		Comparison between 1881 and 1891.
Thana.	Population.	Thana.	Population.	+or—	Thana.	Population.	+or—
1	2	3	4	5	6	7	8
Suburbs ...	257,149	Suburbs ...	251,439	—5,710	*9·25 square miles	64,288	—34,744†
Tollygunge ...	114,594	Tollygunge ...	99,451	—15,143	Tollygunge ...	128,368	+15,579†
Sonarpur ...	38,431	Sonarpur ...	42,434	+4,003	Sonarpur ...	42,244	—190
Arieadaha ...	27,609	Barnagore ...	29,982	+2,373	Barnagore ...	34,278	+4,296
Uriyapara ...	67,947	Bhangar ...	78,852	+1,905	Bhangar ...	67,937	+2,880
Vishnupur ...	74,229	Vishnupur ...	71,717	—2,512	Vishnupur ...	79,080	+7,363
Atchipur ...	59,132	Atchipur ...	62,536	+3,404	Budge-Budge ...	72,283	+9,747
Dum-Dum ...	34,291	Dum-Dum ...	31,578	—2,713	Dum-Dum ...	53,905	+8,532
Barasat ...	77,719	Barasat ...	73,131	—4,588	Barasat ...	75,576	+2,445
Diganga ...	48,168	Diganga ...	53,516	+5,348	Diganga ...	55,776	+2,260
Taberia ...	67,338	Habra ...	68,965	+1,627	Habra ...	71,283	+4,146
Naihati ...	86,078	Naihati ...	76,962	—9,116	Naihati ...	86,076	+9,114
Nawabganj ...	68,629	Nawabganj ...	40,757		Nawabganj ...	18,437	+7,535
		Barrackpore ...	21,660	—6,212	Barrackpore ...	27,809	—2,820
		Khardaha ...	20,886		Khardaha ...	24,211	+3,325
Diamond Harbour	48,872	Diamond Harbour	52,828	+3,956	Diamond Harbour	63,430	+10,6 2
Debipur ...	43,157	Debipur ...	43,455	+298	Debipur ...	49,815	+6,360
Bankipore ...	98,502	Bankipore ...	107,275	+8,773	Bankipore ...	124,453	+17,178
Sultanpur ...	75,154	Kalpi ...	90,319	+15,165	Kalpi ...	106,544	+16,225
Mathurapur ...	43,483	Mathurapur ...	50,453	+6,970	Mathurapur ...	58,638	+8,185
Baruipur ...	82,185	Baruipur ...	75,830	—6,355	Baruipur ...	86,768	+10,938
Jaynagar ...	68,344	Jaynagar ...	76,140	+7,796	Jaynagar ...	91,020	+14,880
Matla ...	35,765	Matla ...	47,518	+11,753	Canning ...	56,539	+9,021
Katinga ...	113,629	Baduria ...	130,205	+16,576	Baduria ...	126,466	+2,725
Basirhat ...	72,167	Basirhat ...	76,337	+4,170	Basirhat ...	78,549	+2,212
Haroa ...	42,872	Haroa ...	49,292	+6,420	Haroa ...	62,785	+13,493
Hasanabad ...	39,478	Hasanabad ...	67,227	+27,749	Hasanabad ...	79,338	+12,111

* Cossipore-Chitpur, Maniktollah Municipalities, Calcutta Canals, and Intally (excluded portion).
† *Vide* explanations in paragraphs 8 and 9.

Statement B.

Growth of Towns.

1872.		1881.		1891.	
1		2		3	
				Cossipore-Chitpur and Maniktala Municipalities, Intally (excluded portion), and Calcutta Canals	64,288
Suburbs	257,149	Suburbs	251,439	South Suburban Municipality	69,642
South Suburban ...	62,632	South Suburbs ...	51,658		
North Suburban ...	27,263	Barnagore	29,982		
Agarpara	26,801	South Barrackpore including Barrackpore Cantonment	80,317	Barnagore	34,278
Naihati	23,730	Naihati	21,533	South Barrackpore including Barrackpore Cantonment	35,647
				Naihati	29,724
Nawabganj	16,525	Nawabganj (North Barrackpore)	17,702	North Barrackpore ...	20,980
Kalinga	15,687	Baduria	12,981	Baduria	12,744
Basirhat	12,105	Basirhat	14,843	Basirhat	15,109
Barasat	11,822	Barasat	10,533	Barasat	9,754
Bagjola	9,718	South Dum-Dum ...	14,108	South Dum-Dum ...	11,037
Satkhira	8,979	Subdivision transferred to Khulna district.			
Jaynagar	7,772	Jaynagar	7,685	Jaynagar	8,233
Gobardanga	6,952	Gobardanga	6,154	Gobardanga	6,704
Kalaruha	5,937	In Satkhira subdivision transferred to Khulna district.			
Kadihati	5,680	North Dum-Dum including Dum-Dum Cantonment	5,201	North Dum-Dum including Dum-Dum Cantonment	10,396
Taki	5,261	Taki	5,120	Taki	4,936
		Rajpore	10,576	Rajpore	10,940
		Itinda	5,607	Itinda was a union under Act V of 1876, but in 1884 it was allowed to relapse into a rural tract. It is in thana Basirhat.	
		Barripur	3,742	Baruipur	3,922

Statement C.

Towns and Villages classified by Population.

Year.	District.	100 to 199.	200 to 499.	500 to 999.	1,000 to 1,999.	2,000 to 2,999.	3,000 to 4,999.	5,000 to 9,999.	10,000 to 14,999.	15,000 to 19,999.	20,000 to 49,999.	50,000 and upwards.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1872 ...	24-Parganas	1,968	2,085	731	159	12	7	9	2	2	3	3	4,981
1881 ...	Ditto	2,593	1,846	525	91	8	1	5	5	1	3	1	5,078
	Suburbs	...	...	...	...	...	...	...	...	...	...	*1	1
1891 ...	24-Parganas	2,429	2,312	769	222	16	2	3	4	1	6	1	5,765

N.B.—The figures for 1872 unavoidably include returns for the Satkhira subdivision

Statement D.

Immigration.

Thanas.	Total males.	24-Parganas.	Other districts.
1	2	3	4
Cossipore-Chitpur and Maniktala Municipalities, Intally (excluded portion), and Calcutta Canals.	40,135	24,303	15,832
Sadar Subdivision—			
Tollygunge	69,299	58,076	11,223
Baruipur	44,415	42,749	1,666
Sonarpur	21,005	19,860	1,145
Vishnupur	39,152	38,274	878
Bhangar	34,943	33,275	1,668
Budge-Budge	37,384	33,649	3,735
Canning	31,362	24,409	6,953
Jaynagar	46,843	45,469	1,374
Barnagore	18,797	11,926	6,871
Barasat Subdivision—			
Barasat	38,623	36,507	2,116
Diganga	28,359	27,562	797
Habra	36,701	35,500	1,201
Naihati	45,408	33,265	12,143
Dum-Dum Subdivision—			
Dum-Dum	29,008	25,883	3,125
Barrackpore Subdivision—			
Barrackpore	16,371	10,484	5,887
Nawabganj	10,600	5,865	4,735
Khardaha	12,565	11,832	673
Basirhat Subdivision—			
Basirhat	38,867	36,961	1,906
Baduria	63,190	60,173	3,017
Haroa	36,001	32,542	3,459
Hasanabad	42,796	37,911	4,885
Diamond Harbour Subdivision—			
Diamond Harbour	31,637	30,116	1,521
Kalpi	54,958	52,068	2,890
Bankipore	61,229	59,354	1,875
Dibipur	24,282	22,625	1,657
Mathurapur	29,864	28,259	1,605
Sundarbans	5,544	2,760	2,784

Statement E.

Statement showing the number of Emigrants registered at Alipore from 1893-94 to 1891-92.

Year.	Registered under Act I of 1882.		Registered under Act XXI of 1883.	
	Number of emigrants.	Residents of the 24-Parganas included in column 2.	Number of emigrants.	Residents of the 24-Parganas included in column 4.
1	2	3	4	5
1883-84 ...	1,132	...	3,277	...
1884-85 ...	750	4	4,072	...
1885-86 ...	1,021	6	1,092	...
1886-87 ...	1,027	2	1,306	...
1887-88 ..	534	2	994	1
1888-89 ...	281	...	1,663	7
1889-90 ...	1,529	...	3,701	7
1890-91 ...	4,178	1	1,954	3
1891-92 ...	1,830	1	895	...
	12,282	16	18,944	18

Statement F.

Statement showing the number of Emigrants registered at the Sealdah Police Court from 1876 to 1891.

Year.	Number of emigrants registered.	Residents of the 24-Parganas district included in column 2.
1	2	3
1876 ...	226	4
1877 ...	1,285	9
1878 ...	214	4
1879 ...	204	1
1880 ...	175	Nil
1881 ..	141	Nil
1882 ...	1	Nil
1883 ...	4	2
1884 ...	111	Nil
1885 ...	Nil	Nil
1886 ...	357	3
1887 ...	1,052	5
1888 ...	511	Nil
1889 ...	197	1
1890 ...	132	2
1891 ...	1,591	Nil
Total ...	6,170	31
	6,201	

Statement G.

Names of Birth-districts.	24-Parganas (excluding Suburbs).						Suburbs.						Total.					
	1881.			1891.			1881.			1891.			1881.			1891.		
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Patna	1,798	748	2,546	...	...	...	4,333	3,263	7,596	...	...	...	6,131	4,011	10,142	5,492	3,074	8,566
Gaya	1,198	475	1,673	...	...	...	4,196	2,259	6,455	...	...	..	5,394	2,734	8,128	3 940	1,355	4,295
Shahabad	2,229	1,029	3,258	...	...	...	5,893	3,172	9,065	...	..	...	8,122	4,201	12,323	631	2,145	2,776
Saran	2,798	551	3,349	...	...	...	2,911	1,019	3,930	...	...	...	5,709	1,570	7,279	4,639	1,274	5,913
Champaran	..	..	...	...	...	...	59	...	59	...	...	...	59	...	59	20	...	20
Muzaffarpur	898	191	1,089	...	...	...	2,576	544	3,120	...	...	...	3,474	735	6,209	2,500	383	2,883
Darbhanga	25	6	31	...	...	...	112	25	137	...	...	...	137	31	168	1,029	510	1,539
Monghyr	618	212	825	...	...	...	731	367	1,098	...	...	...	1.344	579	1,923	1,468	735	2,203
Bhagalpur	124	46	170	...	...	...	173	86	259	...	...	...	297	132	429	380	394	774
Purnea	1,064	654	1,718	...	...	...	424	108	532	...	...	...	1,488	762	2,250	143	...	143
Malda	57	16	73	...	...	...	204	19	223	...	...	...	261	35	296	7	15	22
Sonthal Parganas ...	60	6	75	...	...	...	168	162	330	...	...	...	227	168	395	82	51	133
Total ...	10,873	3,934	14,807	...	...	...	21,770	11,024	32,794	...	...	...	32,643	14,958	47,601	19,360	9,930	29,296

Statement H.

Varying Density of Population in Thanas.

Thana.	1872. Area.	1872. Total population.	1872. Number of persons to the sq. mile.	1881. Area.	1881. Total population.	1881. Number of persons to the sq. mile.	1891. Area.	1891. Total population.	1891. Number of persons to the sq. mile.
1	2	3	4	5	6	7	8	9	10
Tollygunge	114	117,474	1,339	54	47,717	883·65	54	58,726	1087·5
Sonarpur		35,551		51	29,554	579·49	51	31,304	613·6
Bhangar	119	57,831	486	155	76,367	492·69	128	67,937	552·3
Vishnupur	86	74,229	865	81	71,675	884·86	81	79,080	976·2
Budge-Budge	53	59,132	1,122	53	62,308	1175·62	53	72,283	1363·8
Baruipur	147	62,638	629	105	70,720	673·52	105	82,846	789·00
Protapnagore...		29,063							
Canning	239	35,765	156	261	45,270	173·44	264	56,539	214·1
Jaynagar	78	68,344	933	71	68,358	962·79	71	82,787	1166·01
Barasat	156	77,719	711	95	62,503	657·93	95	65,822	692·8
Diganga		33,508		79	53,516	677·42	79	55,776	706·02
Habra	132	81,998	623	105	68,948	656·65	105	64,579	615·03
Naihati	101	86,078	853	91	55,281	607·48	91	56,382	619·3
Dum-Dum	24	34,291	1,444	12	12,289	1022·42	44	32,472	738
Barrackpore	42	68,629	1,626	29	14,076	485·38	8	4,932	616·5
Nawabganj				...	...	...	2	1,708	854
Khardaha				...	...	.....	11	7,190	653·6
Basirhat	100	72,167	720	84	53,332	634·90	84	63,440	755·2
Baduria	169	113,629	672	155	109,754	708·09	155	113,722	733·6
Haroa	55	42,872	785	55	48,620	884·00	55	62,785	1141·5
Hasanabad	28	39,478	1,414	38	50,365	1362·24	35	74,402	2125·7
Diamond Harbour	68	48,872	717	68	52,604	773·59	68	63,450	933·7
Bankipore	117	96,502	838	118	106,507	902·60	118	124,453	1054·7
Debipur	51	43,157	854	50	43,426	868·52	50	49,815	996·3
Kalpi	181	75,154	656	110	80,834	816·67	110	106,544	968·5
Mathurapur		43,483	...	71	49,996	704·17	71	58,038	825·8

Statement I.

Varying Density of Population in Municipalities.

Name of Municipality.				
South Suburban Municipality ...	...	62,632	...	17	51,658	3038·71	18·75	69,643	3714·2
Rajpur	...	...	...	2	10,576	5288·00	2	10,940	5470
Barnagore	7	27,609	3,944	7	29,982	4283·14	7	34,278	4896·8
Baruipur	...	...	...	3	3,742	1247·33	3	3,922	1307·3
Jaynagar	...	7,772	...	2	7,685	3842·50	2	8,233	4116·5
Barasat	...	9,718	...	9	10,533	1170·33	9	9,764	1084·7
Gobardanga	...	6,952	...	3	6,154	2051·3	3	6,704	2234·6
Naihati	...	16,525	...	10	21,533	2153·30	10	29,724	2972·4
North Dum-Dum including Dum-Dum Cantonment	...	5,680	...	6·3	5,201	825·5	5·7	10,396	1823·9
South Dum Dum	...	9,591	...	5·5	14,108	2565	4·9	11,037	2252·4
North Barrackpore	...	15,687	...	8·4	17,702	2107·3	7·5	20,980	2797.3
South Barrackpore including Barrackpore Cantonment	...	23,730	...	5·25	30,317	5774·6	12·5	35,647	2851·7
Basirhat	...	11,832	...	15	14,843	989·5	15	15,109	1007·2
Baduria	...	12,105	...	14	12,981	927·2	11	12,744	1158·5
Taki	..	5,261	...	2	5,130	2560·00	2	4,936	2468
Cossipore-Chitpur	...	...	...	...	...	...	3·25	31,423	9668·6
Maniktala	...	...	...	...	...	...	6	28,161	4693·5

Statement J.

	Hindus.			Muhammadans.			Christians.			Others.			Total.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Baruipur ...	60,098	51,477	59,102	31,625	24,042	27,458	247	251	208	131	60	...	92,301	75,830	86,768
Matia ...	22,924	30,194	35,971	12,298	16,566	19,799	377	679	769	106	79	...	35,765	47,518	56,539
Jaynagar ...	40,080	54,426	64,392	19,253	21,703	26,589	2	12	10	9	...	29	68,344	76,140	91,020
Bhangar ...	34,275	34,729	34,018	23,159	30,038	33,912	91	126	7	306	164	...	57,831	65,057	67,937
To lygunge ...	74,041	61,299	76,537	42,030	37,201	50,675	724	819	1,069	79	132	87	117,474	99,451	128,368
Sonarpur ...	25,454	32,533	33,267	9,928	9,023	8,634	167	272	343	2	...	...	35,551	42,434	42,244
Vishnupur ...	53,401	51,849	57,089	17,893	16,993	18,710	2,932	2,976	3,281	3	...	..	74,229	71,717	79,080
Budge-Budge ...	43,135	45,865	52,891	15,964	16,649	19,373	1	12	19	32	10	...	59,132	62,536	72,283
Barnagore ...	24,826	25,753	28,501	3,211	4,144	5,686	46	84	91	26	1	...	27,609	29,982	34,273
Barrackpore ...	47,709	17,228	17,927	19,600	12,560	8,980	1,281	810	881	30	21	32	68,629	30,639	27,809
Nawabganj ...		8,501	13,435		2,339	4,892		53	105		10	5		10,902	18,437
Khardaha ...		17,137	17,628		3,704	6,423		45	155		...	5		20,886	24,211
Dum-Dum ...	19,127	24,858	32,167	13,726	19,445	20,156	1,421	1,045	1,562	17	25	...	34,291	45,373	53,905
Baduria ...	51,417	50,550	51,816	62,191	73,184	74,480	10	7	15	11	...	146	113,629	123,741	126,456
Basirhat ...	31,137	32,000	33,028	41,023	44,328	44,919	5	...	2	2	...	...	72,167	76,337	78,549
Haroa ...	26,352	29,938	35,495	16,421	19,227	27,187	99	127	103	...	...	...	42,872	49,292	62,785
Hasanabad ...	28,087	40,077	59,475	11,347	18,090	19,793	44	60	71	...	...	...	39,478	67,227	79,338
Naihati ...	57,461	50,838	57,376	28,590	26,103	28,531	27	21	152	...	...	17	86,078	76,962	86,078
Habra ...	32,923	31,888	30,743	49,753	43,541	40,529	...	...	11	22	...	...	81,998	75,429	71,283
Diganga ...	12,293	17,775	16,420	21,215	35,741	37,356	...	...	...	...	...	...	33,508	53,516	55,776
Barasat ...	36,222	32,145	32,454	41,445	40,804	43,106	14	24	26	33	...	...	77,719	73,131	75,576
Bankipore ...	63,871	69,017	80,170	33,329	36,743	42,408	1,302	1,515	1,875	...	...	...	98,502	107,275	124,453
Debipur ...	32,195	32,611	37,420	10,887	10,784	12,360	95	40	35	...	...	...	43,157	43,455	49,815
Diamond Harbour.	36,005	38,761	46,535	12,804	14,015	16,846	63	52	49	...	...	...	48,872	52,828	63,430
Kalpi ...	60,020	71,754	81,328	14,939	18,185	20,865	181	288	351	14	92	...	75,154	90,319	106,544
Mathurapur ...	35,393	40,908	47,128	7,465	8,809	10,581	626	707	830	...	29	99	43,483	50,453	58,638
Total ...	956,775	1,003,140	1,138,893	500,340	604,723	670,245	19,755	9,924	12,050	897	623	420	1,527,773	1,618,430	1,821,608

Note.—This statement does not include figures for the Suburbs, as correct figures for them are not available.

Statement K.

Infirmities.	1872.			1881.			1891.		
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.
1	2	3	4	5	6	7	8	9	10
Insane ...	727	275	1,002	788	484	1,272	638	414	1,052
Deaf-mute ...	604	294	898	1,161	668	1,829	1,255	684	1,939
Blind ...	1,030	544	1,574	1,135	962	2,097	835	505	1,340
Leper ...	744	146	890	708	272	980	495	163	658
Total ...	3,105	1,259	4,364	3,792	2,386	6,178	3,223	1,766	4,989

Note.—The figures for 1872 and 1881 are for the district and Surburbs combined ; those for 1891 exclude the returns for an area of 12 square miles made over to Calcutta in 1889.
The figures for 1872 include returns for the Satkhira subdivision, since transferred to the district of Khulna.

Statement L.

Education.

Years.	Schools.	Scholars.		Total scholars.	Remarks.
		Males.	Females.		
1	2	3	4	5	6
1872* ...	1,274	26,811	824	27,635	
1881 ...	Not found	51,055	1,374	52,429	
1891† ...	Ditto	52,843	4,301	57,144	

* Excluding Suburbs.
† Including Cossipore-Chitpur and Maniktala Municipalities, Intally (excluded portion), and Calcutta Canals.
N.B.—The figures for 1872 unavoidably include returns for the Satkhira subdivision.

Statement M.

Religion.	Total Population.		Pupils.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Hindu ... 1881 ...	598,741	554,299	44,241	1,514	99,111	2,984	455,389	549,801
Hindu ... 1891 ...	619,954	567,850	40,521	3,788	112,903	10,970	466,530	553,092
Muhammadan ... 1881 ...	368,209	333,097	12,843	218	30,164	325	325,202	332,554
Muhammadan ... 1891 ...	361,528	329,287	11,793	164	39,872	668	309,863	328,455
Christian ... 1881 ...	7,407	6,569	1,017	773	2,780	1,358	3,610	4,488
Christian ... 1891 ...	7,517	5,465	495	348	2,616	853	4,406	4,264
Others ... 1881 ...	1,073	464	20	7	114	13	939	444
Others ... 1891 ...	279	163	34	1	109	7	136	145
Total ... 1881 ...	975,430	898,429	57,121	2,512	132,169	4,680	785,140	887,287
Total ... 1891 ...	989,278	902,755	52,843	4,301	155,500	12,498	780,935	885,956

Statement N.

English knowing.

Names of Thanas.	Number of persons.
Dum-Dum Cantonment	1,165
Barnagore	1,202
South Barrackpore Municipality	810
Sundarbans	1
Maniktala Municipality	484
South Suburban Municipality (Tollygunge)	1,306
Barasat thana	359
Haroa thana	140
Naihati thana	210
Intally	3
Cossipore-Chitpur Municipality	792
Calcutta Canals	2
Basirhat Municipality	101
Barrackpore Cantonment	706
Naihaiti Municipality	1,347
Tollygunge thana	221
South Dum-Dum Municipality	102
Rajpore Municipality	416
Baduria Municipality	130
Habra thana	182
Bankipore thana	189
Canning thana	66
Barasat Municipality	347
North Barrackpore Municipality	531
Kardaha thana	42
Taki Municipality	170
North Dum-Dum Municipality	164
Gobardanga Municipality	72
Dum-Dum thana	173
Bhangar	31
Barrackpore Municipality	69
Jaynagar Municipality	199
Jaynagar thana	208
Nawabganj thana	13
Barrackpore thana	41
Budge-Budge thana	167
Baruipur thana	296
Diganga thana	95
Sonarpur thana	221
Kalpi thana	129
Dibipur thana	46
Baduria thana	97
Basirhat thana	72
Hasnabad thana	87
Mathurapur thana	71
Vishnupur thana	191
Diamond Harbour thana	344
Total ...	13,810

Statement O.

Showing the Percentages of Male and Female Pupils, Literate and Illiterate, to total Males and Females of Hindus, Musalmans, and Christians.

1						1881.	1891.
						2	3
Percentage of	Hindu male	pupils	to total	Hindu males	... ...	7·61	6·53
Ditto	ditto	literate	to	ditto	... ...	15·69	18·20
Ditto	ditto	iliterate	to	ditto	... ...	76·68	75·25
Ditto	Hindu female	pupils	to total	Hindu females	... ...	·20	·66
Ditto	ditto	literate	to	ditto	... ...	·38	1·92
Ditto	ditto	illiterate	to	ditto	... ...	99·40	97·40
Ditto	Musalman male	pupils	to total	Musalman males	...	3·67	3·26
Ditto	ditto	literate	to	ditto	... ...	8·13	11·02
Ditto	ditto	illiterate	to	ditto	... ...	88·18	85·71
Ditto	Musalman female	pupils	to total	Musalman female	...	·03	·04
Ditto	ditto	literate	to	ditto	... ...	·05	·20
Ditto	ditto	illiterate	to	ditto	... ...	99·91	99·74
Ditto	Chiristian male	pupils	to total	Christian males	... ...	12·34	6·60
Ditto	ditto	literate	to	ditto	... ...	28·84	34·93
Ditto	ditto	illiterate	to	ditto	... ...	58·81	58·45
Ditto	Christian female	pupils	to total	Christian females	...	6·05	6·88
Ditto	ditto	literate	to	ditto	... ...	9·88	15·65
Ditto	ditto	illiterate	to	ditto	... ...	84·05	77·95

Statement P.

Languages.	1881.			1891.		
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.
1	2	3	4	5	6	7
Bengali	875,207	840,878	1,716,085	907,144	861,816	1,768,960
Hindi	78,357	45,746	124,103	49,645	23,859	73,504
Uriya	14,789	2,988	17,777	17,008	6,211	23,219
Nepali	13	.....	13	.....	.....	.....
Panjabi	1	3	4	172	26	198
Guzrati	8	.....	8	208	8	216
Marhatti	36	.....	36	100	90	190
Assamese	3	.....	3	2	1	3
Tamil	141	58	199	1,943	871	2,814
Telugu	400	93	493	5	4	9
Oraon	80	22	102	.....	.....	.....
Malayalam	6	4	10	.....	.....	.....
Sonthali	888	591	1,479	10,238	8,630	18,868
Mundari	.....	.....	.....	375	282	657
Korwa	.....	.....	.....	14	1	15
Manipuri	.....	.....	.....	67	67	134
Garo	5	.....	5	.....	.....	.....
Khyen	.....	.....	.....	21	.....	21
Burmese	34	14	48	.....	.....	.. ...
Arakanese	6	.....	6	.....	.....	.....
Karen	.....	.....	.....	1	.....	1
Persian	182	101	283	242	122	364
Armenian	40	29	69	1	1	2
Pashtu	31	5	36	93	2	95
Greek	2	2	4	.....	.....	.....
French	36	15	51	94	68	162
English	2,446	1,716	4,162	1,779	611	2,390
German	17	9	26	3	.....	3
Flemish	.....	.....	.....	2	.....	2
Portuguese	12	2	14	.....	.....	.....
Italian	1	.....	1	.....	.....	.....
Norwegian	2	.....	2	.....	.. ...	.....
Danish	1	.....	1	.....	.....	.....
Swedish	4	.....	4	.....	.....	.....
Russian	2	.....	2	.....	.....	.....
Arabic	89	53	142	88	73	161
Hebrew	.....	1	1	.....	.....	.....
Hungarian	.....	1	1	.....	.....	.....
Chinese	65	3	68	33	12	45
Unspecified	2,526	2,095	4,621	.....	.....	.....
Total ...	975,430	894,429	1,869,859	989,278	902,755	1,892,033

STATEMENT Q.

Castes.

CASTES.	1872.	1881.	1891.	REMARKS.
1	2	3	4	5
Semi-Hinduised Aboriginals.				
Bagdi	78,827	87,580	87,223	
Bahelia	.....	.....	13	
Bauri	275	520	318	
Bediya	623	.....	5,187	
Bhuiya	622	680	1,275	
Bind	25	129	126	
Buna	11,032	.....	4,244	
Chain	8	.....	75	
Chamar and Muchi ...	53,516	49,497	42,189	
Chandal	42,255	22,735	21,895	
Dom	3,317	4,657	3,334	
Dosadh	1,085	4,225	2,902	
Hari	5,020	3,760	6,676	
Kaora	49,862	22	57,211	
Karanga	1,241	.....	6,466	
Kochh	.....	1,767	6	
Rajbansi	170	.....	307	
Kodma	.....	.....	409	
Mahili	.....	.....	73	
Mal	.....	329	83	
Malo	.....	.....	.....	
Mehtar	960	.....	1,275	
Bhuimali	14	.....	.....	
Pan	11	.....	55	
Pasi	1,226	1,298	1,685	
Shikari	208	.....	.....	
Turi	92	.....	761	
Superior Castes.				
Brahman	72,213	76,043	89,498	
Chhetri or Rajput ...	3,153	5,928	1,742	
Ghatwal or Khandait	Ghatwal ... 78 Khandait... 905	Ghatwal ... 583 Khandait ... 1,679	Ghatwal ... 492 Khandait ... 2,113	
	Total ... 983	Total ... 2,262	Total ... 2,605	
Intermediate Castes.				
Baidya	1,290	.....	415	
Bhat	176	.....	838	
Kayastha	85,867	44,794	46,436	
Trading Castes.			Agarwalla ... 11 Marwari ... 96	
Agarwala and Marwari	268	Baniya ... 10,939	Total ... 107	
Gandhabanik	3,240	.....	4,544	
Khatri	405	.....	5,250	
Suvarnabanik ...	3,409	.....	3,892	
Others	74	.....	2,663	Including Banik, Baniya, &c.
Pastoral Castes.				
Gareri	50	325	89	
Goala	66,719	63,332	59,231	
Gujar and Jat ...	60	.....	39	
Castes engaged in preparing cooked food.				
Ganrar	512	.....	.....	
Modak	2,990	4,742	3,217	
Agricultural.				
Aguri	216	.....	220	
Barui	5,580	5,012	5,859	
Tambuli	1,316	2,756	1,471	
Chasadhopa	14,574	.....	4,530	
Kaibartta	147,665	162,978	163,970	
Koeri	583	855	1,268	
Kurmi	2,033	5,702	5,691	
Malakar or Mali ...	875	2,725	1,275	
Sadgop	25,208	22,368	26,373	
Sudra	.....	.....	68	
Others	749	.....	.....	

Castes.	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Castes engaged chiefly in personal service.				
Behara	2,048	.....	1,138	
Dhanuk	95	148	164	
Dhopa	10,957	18,617	21,135	
Napit and Hajjam ...	26,107	25,372	24,141	
Rawanikahar	2,316	5,219	3,950	
Others	3,802	.....	.....	
Artisan Castes.				
Kamar or Lohar ...	15,413	14,204	16,577	
Kansari	945	.....	1,411	
Kumbhakar or Kumhar	15,026	12,652	14,331	
Laheri and Nuri ...	253	.....	.....	
Sankhari	975	.....	401	
Sarnakar	5,740	5,959	8,002	
Kalwar	6,638	138	291	
Sunri		6,791	6,825	
Sutradhar	1,577	Barhi ... 3,888	1,996	
Teli	7,515	9,775	11,335	
Kalu	8,200	8,826	8,253	
Tili	.....	.....	3,014	
Others	.....	.....	.....	
Weaver Castes.				
Jugi and Patua ...	17,176	14,490	15,856	
Kapali	18,544	9,672	7,114	
Tanti	6,597	11,534	11,088	
Others	1,651	.....	.....	
Labouring Castes.				
Beldar	49	.....	.....	
Chunari	597	.....	716	
Kora	11	.....	144	
Matial	18	.....	.....	
Naik	2	.....	48	
Patial	.....	.....	.....	
Samanta	.....	.....	.....	
Others	139	.....	.....	
Castes occupied in selling vegetables and fish.				
Pundari-Kakshya ...	.....	.....	.....	
Pura	325	.....	61	
Others	35	.....	.....	
Boating and fishing Castes.				
Jaliya	19,075	12,484	6,192	
Mallah	2,326	1,114	2,313	
Manji	.....	.....	509	
Patni	1,317	.....	5,464	
Pod	246,068	219,187	236,806	
Tiyar	47,843	38,003	46,512	
Others	539	.....	.....	
Dancer, Musician, Beggar, &c., Castes.				
Baiti	794	.....	1,528	
Others	56	.....	.....	
Persons enumerated by Nationality only.				
Hindustani	119	.....	436	
Madrasi	5	.....	26	
Uriya	2,088	.....	2,967	
Others	46	.....	.....	

Castes.	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Persons of Hindu origin not recognizing Castes.				
Vaishnava	19,258	26,668	23,171	
Others	48	113	.....	
Other castes.				
Chassa	.....	1,062	.....	
Kandara	.....	.....	.....	
Kandu	.....	1,334	436	
Kewat	.....	.....	.....	
Karan	.....	107	8	
Mussahar	31	6	7	
Nuniya	.....	.....	632	
Rajwar	68	605	45	
Bhumij	660	5,551	5,306	
Gond	.....	21	.....	
Kharwar	.....	275	26	
Kol	268	.....	6,253	
Sonthal	528	31	1,499	
Total ...	1,154,311	1,153,040	1,187,667	
Persons of unknown or unspecified Castes ...	19,831	111,244*	14,522	
Muhammadan.				
Julaha	428	.....	11,952	
Mughal	562	.....	2,614	
Pathan	2,122	.....	32,017	
Sayyid	682	.....	31,724	
Shaikh	15,658	.....	562,589	
Unspecified, *i.e.*, not returned by sects.	766,682	.....	49,919	
Total ...	786,134	701,306	690,815	
Christains.				
Europeans ...	.....	3,979	2,010	
Eurasians ...	.....	813	246	
Natives ...	.....	9,184	10,726	
Total ...	9,771	13,976	12,982	
Buddhists ...	921	357	77	
Jains ...		.....	15	
Sikhs ...		6	24	
Brahmas ...		69	137	
Others ...		1,105	316	
Grand total ...	1,951,137	1,869,859	1,892,033	

* The Census Report for 1881 does not show the names of castes numbering in the province less than 100,000 persons hence this large number against this head.

Note—The figures for 1872, do not include the population of the suburbs, but include that of the Satkhira subdivision since transferred to Khulna.

Statement R.

Occupations.	Males.	Females.	Both sexes.
1	2	3	4
A.—Agricultural Group.			
Interest in land	425,398	388,266	813,664
Agricultural labourers	23,950	19,987	43,937
Growers of special products and trees	8,496	8,336	16,832
Agricultural training and supervision	4,606	3,671	8,277
Total Class A ...	462,450	420,260	882,710

Occupations.	Males.	Females.	Both sexes.
1	2	3	4
B.—Professional Group.			
Service of the Imperial and Provincial Governments	1,896	1,857	3,753
Service of Local and Municipal Bodies	46	23	69
Village service	5,301	4,923	10,224
Army	1,387	254	1,641
Religion	15,491	16,258	31,749
Education	5,838	4,828	10,666
Literature	5,190	3,173	8,363
Law	2,043	2,900	4,943
Medicine	8,067	8,529	16,596
Engineering	681	500	1,181
Pictorial art, ...	247	231	478
Total Class B ...	46,187	43,476	89,663
C.—Commercial Group.			
Dealers in money and securities	554	552	1,106
General merchandise	17,297	15,076	32,367
Dealing unspecified	12,439	11,094	23,533
Middlemen	1,522	1,240	2,762
Railway	919	587	1,506
Road	9,783	7,521	17,304
Water	12,474	4,169	16,643
Messages	2,746	2,391	5,137
Storage and weighing	2579	2,613	5,192
Total Class C ...	60,313	45,237	105,550
D.—Artisan Group.			
Fabrics and dress stuff	26,158	22,820	48,978
Food and drink	49,684	64,421	114,105
Lighting	5,329	3,951	9,280
Fuel and forage	869	1,068	1,937
Building	9,887	8,156	18,043
Vehicles and vessels	487	295	782
Papers, books, and prints	2,032	2,770	4,802
Clocks and watches	247	170	417
Carving and engraving	95	67	162
Toys, curiosities, &c.	344	426	770
Necklaces, bracelets, sacred threads, beads	1,256	1,343	2,599
Furniture	14	3	17
Harness	2	1	3
Tools and machinery	3,307	1,710	5,017
Arms and ammunition	328	227	555
Mineral substance	22,629	20,439	43,068
Leather, horns, and bones	7,394	4,861	12,255
Wood, cane, and leaves	18,810	17,449	36,259
Total Class D ...	148,872	150,177	299,049
E.—Pastoral Group.			
Horses and horned cattle	3,877	1,164	5,041
Other draught animals	14	.....	14
Small stock	882	472	1,354
Subsidiary service to stock	94	11	105
Total Class E ...	4,867	1,647	6,514
F.—Fishing and Hunting Group	36,717	31,622	68,339
G.—Serving Group.			
Personal and domestic services	59,228	50,817	110,045
Non-domestic establishment	148	136	284
Sanitation	1460	1,740	3,200
Unskilled labour	15,901	27,092	42,993
General labour	128,413	103,840	232,253
Indefinite	454	368	822
Total Class G ...	205,604	183,993	389,597

Occupations.	Males.	Females.	Both sexes.
1	2	3	4
H.—Unproductive Group.			
Music and musical and ballad reciters	5,145	6,257	11,402
Astrologers, genealogists and horoscope casters	392	174	566
Jugglers and animal exhibitors	205	116	321
Tumblers and acrobats	102	129	231
Disreputable means of livelihood	455	2,973	3,428
Property and allowances	1,198	2,463	3,661
Charity and endowment	15,836	13,438	29,274
Pensioners	893	792	1,685
Prisoners	43	.....	43
Total Class H ...	24,269	26,343	50,611
Grand Total ...	989,278	902,755	1,892,033

L. A.—Reg. No. 1194J—90—5 2 97

DISTRICT CENSUS REPORT.

No. 516 $\frac{T\,G.}{c}$, dated Krishnagar, the 2nd May 1892.

From—K. G. GUPTA, Esq., Magistrate of Nadia,
To—The Secretary to the Government of Bengal, Financial Department.

IN reference to your Census Circular No. 6T.—F., dated the 3rd October 1891, I have the honour to submit the following report on the results of the recent census of Nadia.

REPORT ON THE CENSUS OF THE DISTRICT OF NADIA, 1891.

HEAD I.—EARLY HISTORY, &c.

THE district of Nadia embraces the northern portion of the vast delta which is formed by the Ganges and its distributaries before its junction with the Brahmaputra, near Goalundo, and which is roughly comprised in the present Presidency Division. The sacred Bhagirathi, which takes off from the parent stream in the north-west corner of Murshidabad, and thenceforth monopolizes its sanctity, forms lower down the western boundary of the district. The remaining diffluents—Jalangi, Matabhanga, and Gorai—all pass through the district, while the main stream flows by the north, under the name of Padma.

2. The only portion of the district that lies on the west bank of the Bhagirathi is the modern town of Nadia or Nabadwip, occupying approximately the site of the old city of the same name founded by Lakshman Sen in 1063, to which the capital of Bengal was transferred from Gour, and where in 1203 Lakshmanya, the last Sen king of Bengal, fled before the forces of Muhammad Bakhtiar Khiliji. But though the sovereignty of the land thus passed to Muhammadans, Hindu supremacy continued to be maintained for many centuries by the Nadia Raj family, which derives its descent from Bhattanarayan, the foremost of the five Brahmans whom Adisur had imported from Kanouj, and which after undergoing many vicissitudes of fortune survives to this day, though shorn of its glory and possessions. Nadia may therefore be regarded as a representative Hindu district, though the Hindus now form only 41·9 per cent. of the total population. They, however, outnumber the Muhammadans in the following *thanas*:—

Subdivision.	Thana.
Sadar	Kaliganj.
	Nakasipara.
	Krishnagar.
	Kissenganj.
Ranaghat	Ranaghat.
	Santipur.
	Chakdaha
Chuadanga	Damurhuda.

3. It will be seen that, with the exception of Kissenganj and Damurhuda, all these *thanas* border on the Bhagirathi, whose sacred vicinity naturally attracted Hindu settlers. The preponderance of Hindus in Kissenganj and Damurhuda may probably be due to the fact that Raja Durga Das, who received the title of *Majmua-dar* Bhabanand as well as large additions of territory from the Emperor Jehangir, moved his capital to Matiari 5 miles north-east of Kissenganj, while a brother of his, Jagadis, established himself at Kodalgachhi, a few miles south-west of Damurhuda.

4. In the Kushtia subdivision, on the other hand, the Muhammadans vastly outnumber the Hindus, the percentage of the former upon total population being 69 against 30·9 of the latter, the reason being that the Hindus, who have the greatest aversion to change their ancestral homes, avoid the fertile and populous but ever-shifting *chars* of the Padma that make up a large portion of four out of the six *thanas* in the subdivision.

5 The district does not properly come under either the Rarh or the Barendra tract, but it is contiguous to both, being separated from the former by the Bhagirathi and from the latter by the Padma. There is no clear line of demarcation between the two classes of settlements; but, as was to be expected, Barendra families generally prevail in the north and east, while the Rarh are predominant in the west and south. One notable exception is furnished by Santipur, where the Goswamis, a numerous and influential community, are all Barendra.

6 Since the census of 1872 the following changes have taken place in the jurisdiction of this district.

7. The subdivision of Bongong, with an area of 649 square miles and a population of 362,126, as ascertained by the census of 1881, was transferred to Jessore by Government notification dated the 27th March 1883.

8. A tract of land measuring 31 square miles, with a population of 7,074 souls, known as Mirshadear, was transferred from Rajshahi to the Kushtia subdivision of this district under Government notification dated 27th May 1890.

9. Nine uninhabited villages, occupying 8 square miles, have likewise been added to Kushtia from Pabna, *vide* Government notification dated the 22nd November 1887. There was a transfer of some villages from Daulatpur *thana* to Nayapara *thana*, both in the Kushtia subdivision, which has caused some decrease in the population of the former and corresponding increase in the latter. But these intertransfers of villages do not affect the subdivisional or district totals, and need not be referred to in detail.

1881.		1891.		Difference.
Area in square miles.	Number of villages.	Area in square miles.	Number of villages.	
1	2	3	4	5
3,404	3,700	2,794	2,973	Area in square miles. 610 Villages. 727

10. The marginally noted figures show the difference in the area of the district and the number of villages as ascertained in the census of 1891 compared with those of 1881. This shows a difference of 610 square miles in the area, made up as follows:—

	Square miles.
Added from Pabna	8
,, Rajshahi	31
	39
Gone with Bongong	649
Net decrease ...	610

11. Similarly the difference in the number of inhabited villages is thus accounted fr:—

	Villages.
Added from Rajshahi	9
Gone with Bongong	736
Net decrease ...	727

Head II.—Movement of the Population.

12. The accompanying table, received from the Superintendent of Census, will show the increase or decrease of the district population and of the population of the different *thanas*. The comparison with 1881, has in every case been made after excluding the Bongong figures It will appear that the total population of the district in 1891 is 1,644,108 against 1 662,795 in 1881, showing a decrease of 18,687, or 1·13 per cent. The density of population is 588 persons to the square mile against 595 in 1881.

Variation in Population in the Nadia district.

Thana.	Both Sexes.			Males.			Females.		
	1881.	1891.	Difference.	1881.	1891.	Difference.	1881.	1891.	Difference.
1	2	3	4	5	6	7	8	9	10
Sadar Sub-division.									
Krishnanagar ...	119,469	112,274	− 7,195	57,980	54,897	− 3,083	61,489	57,377	− 4,112
Kaliganj .	54,192	46,845	− 7,347	26,208	22,792	− 3,416	27,986	24,055	− 3,931
Nakasipara	59,762	56 355	− 3,377	25,486	27,214	− 1,272	31,276	29,171	− 2,105
Chapra	63,509	63,481	− 28	30,985	31,365	+ 380	32,524	32,116	− 408
Kissengunj ...	32,701	32,658	− 43	15,981	15,866	− 115	16,720	16,792	+ 72
Hanskhali ...	45,340	37,364	− 7,976	22,242	18,599	− 3,643	23,098	18,765	− 4,333
Total ...	374,973	349,007	− 25,966	181,880	170,731	− 11,149	193,093	178,276	− 14,817
Ranaghat Sub-division.									
Ranaghat	84,415	77,307	− 7,108	41,122	37,941	− 3,181	43,293	39,366	− 3,927
Santipur	53,864	53,964	+ 100	25,362	25,700	+ 338	28,502	28,264	− 238
Chakdaha	64,520	63,923	− 597	32,527	33,334	+ 807	32,093	30,530	− 1,563
Haringhatta	38,306	34,842	− 3,464	19,419	17,737	− 1,682	18,887	17,105	− 1,782
Total ...	241,205	230,036	− 11,169	118,430	114,772	− 3,658	122,775	115,264	− 7,511

Thana.	Both Sexes.			Males.			Females.		
	1881.	1891.	Difference.	1881.	1891.	Difference.	1881.	1891.	Difference.
1	2	3	4	5	6	7	8	9	10
Kushtia Sub-division.									
Kushtia ...	27,443	33,505	+ 6,062	13,485	16,752	+ 3,267	13,958	16,753	+ 2,795
Nayapara	137,391	140,883	+ 3,489	66,117	67,096	+ 979	71,277	73,787	+ 2,510
Daulatpur ..	80,571	84,155	+ 3,584	39,026	40,459	+ 1,433	41,545	43,696	+ 2,151
Bhadalia	69,184	72,377	+ 4,193	33,447	35,196	+ 1,749	34,737	37,181	+ 2,444
Kumarkhali	98,247	103,124	+ 4,877	48,099	50,022	+ 1,923	50,148	53,102	+ 2,954
Bhalluka	41,929	48,883	+ 6,954	20,056	23,499	+ 3,443	21,873	25,384	+ 3,511
Total ...	453,766	482,927	+ 29,159	220,230	233,024	+ 12,794	233,538	249,903	+ 16,365
Meherpur Sub-division.									
Meherpur	71,085	69,516	− 2,169	34,557	33,860	− 697	37,128	35,656	− 1,472
Karimpur	102,754	106,852	+ 4,098	49,200	51,057	+ 1,857	53,554	55,795	+ 2,241
Gangani	74,955	73,227	− 1,728	36,628	35,533	− 1,095	38,327	37,694	− 633
Tehatta	89,160	87,121	− 2,039	42,957	42,314	− 643	46,203	44,807	− 1,396
Total ...	338,554	336,716	− 1,838	163,342	162,764	− 578	175,212	173,952	− 1,260
Chuadanga Sub-division.									
Chuadanga	21,818	19,760	− 2,058	10,719	9,813	− 906	11,099	9,947	− 1,152
Damurhuda	63,014	63,380	+ 372	30,783	31,058	+ 275	32,231	32,328	+ 97
Alamdanga	89,947	89,663	− 284	44,529	44,045	− 484	45,418	45,618	+ 200
Kalupol	39,306	36,467	− 2,939	19,676	18,065	− 1,611	19,720	18,402	− 1,318
Jibannagar	40,120	36,146	− 3,974	19,803	17,875	− 1,928	20,317	18,271	− 2,046
Total ...	254,205	245,422	− 8,873	125,510	120,856	− 4,654	128,785	124,566	− 4,219
Grand Total ...	1,662,795	1,644,108	− 18,687	809,392	802,147	− 7,245	853,403	841,961	− 11,442

14. The causes of this decrease may be considered under three heads :—

1.—*Climatic.*

Malarious fever of a bad type has ravaged the district since the latter part of 1880, and was particularly severe in the second half of 1881 (after the census of that year), when it was found necessary to appoint a Commission to enquire into the matter. Since then malaria has never been altogether absent from the district, though its virulence has varied from time to time. Outbreaks of cholera appear almost yearly in the dry season, when good drinking water becomes scarce, and the disease, which often takes the form of acute diarrhœa, finds easy victims in subjects already emaciated and broken down by fever.

2.—*Physical.*

(*a*) *Silting up of rivers.*—"The district is intersected by a network of rivers, the three principal of which—styled pre-eminently the Nadia Rivers—furnish the most direct water route between the Ganges and Calcutta. Their banks were at one time lined with thriving marts, doing a brisk and extensive business in country produce and imported goods, and affording convenient halting places for the fleet of country boats that had the monopoly of the carrying trade of North Bengal and the Upper Provinces. All this is now much changed. The channels have gradually silted up, rendering navigation difficult in the dry season, even for country boats of small burthen. But the most powerful factor in the diversion of trade and the consequent ruin of the old trade centres has been the railway—the East Indian on the one hand and the Eastern Bengal System on the other. The railway bazars that have come into existence deal chiefly in local produce, and the district has practically lost the large share it had in the outside forwarding trade."

(*b*) *Floods.*—These have been exceptionally destructive in recent years. The position of the district makes it peculiarly subject to inundation from the Ganges on the north side, but more particularly from the spill-waters of the Bhagirathi, which, entering the district on the north-west in Kaliganj and Tehatta, sweep across in the south-easterly direction through Chapra and Hanskhali until they disappear in the Jessore district past Bogula. They destroy the *aus*, which is the staple rice crop in the district, and interfere seriously with the food-supply of the people.

(*c*) The closing up of the mouths of the rivers has seriously affected the fertility of the soil, as much of the land is now deprived of the rich silt of the Ganges which they brought down every year. Further, the silting up of the mouths of the *khals*, which supply the *bils* and the interior generally, has much to do with the precarious nature of the crops. With the mouths of the *khals* in their natural condition, the water in the *bil* rises gradually, but when silted up, water only breaks in at the height of a flood, and thus fills the interior basin at once, to the destruction of the rice crop it may contain. Owing to these causes, the soil has distinctly deteriorated, and the gathering of the staple crop becomes a matter of uncertainty.

3.—*Economic.*

(*a*) "Foreign competition has gradually displaced local industries, such as the cotton fabrics of Santipur and Kumarkhali and the cutlery of Haringhatta, and greatly impoverished the weavers and artisans engaged in them.

(*b*) The decline of indigo manufacture has been by no means an unmixed good. The factories gave employment to a large number of the respectable classes, imported labourers from the west, and spent a large amount of capital in the district. Their closure has certainly had a prejudicial effect on the growth of population.

(*c*) The impoverishment of the older families, especially of the Nadia Raj, and the transfer of their possessions to absentee proprietors of other districts have greatly affected the Brahman communities, which were mainly supported by their liberality and piety, and also the numerous dependants and retainers whom their bounty maintained.

(*d*) Almost all the older settlements bear unmistakable signs of decay—rank vegetation, ruined houses, dried-up tanks, and abandoned homesteads. Want of occupation and the growing unhealthiness of the district have induced many of those who could afford it to go and settle in Calcutta and the healthier places of the west."

15. The above general remarks explain briefly the causes of the gradual decadence of the district and the falling off in population.

16. All the subdivisions except Kushtia show a decrease, the largest falling off being in the Sadar, where it was 7 per cent. Coming to *thanas*, the largest decrease (17·6 per cent.) is shown by Hanskhali, followed by Kaliganj (13·5), both in the Sudder subdivision. The other *thanas* that show a high rate of decrease are—

Sadar ...	Krishnagar ...	...	6
	Nakasipara ...	...	5·6
Ranaghat ...	Ranaghat ...	...	8·4
	Haringhatta ...	...	9·1
Chuadanga ...	Chuadanga ...	...	9·1
	Kalupol ...	...	7·4
	Jibannagar ...	...	8·4

17. The abnormal falling off in Hanskhali and Kaliganj is undoubtedly due to the combined ravages of malaria and floods. They are specially subject to both. In the other cases the decrease is mainly the effect of disease.

18. The subdivision of Kushtia has so far escaped the inroad of malaria, owing no doubt to its proximity to the Ganges and to the Gorai, which passes through its eastern portion, being still a large, navigable river with a strong flowing current. It therefore shows a substantial increase of 29,159, or 6 per cent. over the figures for 1881, which is contributed by all its six *thanas*. The only other tract that shows any noticeable increase is *thana* Karimpur in Meherpur, a portion of which also borders on the Ganges.

19. No new towns have come into existence since 1872, but the accompanying relative statement will show how the population in the different municipal towns has been affected. This shows that, with the exception of Kushtia, Kumarkhali, and Meherpur, all the others have declined.

Name of Town.	Population according to the Census of—		
	1872.	1881.	1891.
1	2	3	4
Santipur Municipality	28,635	29,687	30,437
Krishnagar ditto	26,750	27,477	25,500
Nabadwip ditto	8,863	14,105	13,334
Kushtia ditto	9,245	9,717	11,199
Chakdaha ditto	8,218	8,989	8,618
Ranaghat ditto	8,871	8,683	8,506
Kumarkhali ditto	5,251	6,041	6,165
Meherpur ditto	5,562	5,731	5,820
Birnagar ditto	(not found).	4,321	3,421

20. There is considerable distinction between urban and rural population. The typical townsman is more knowing, more up in the ways of the world, more generally literate, more frivolous—with a certain amount of external polish and veneer of civilization, and with a decided preference for the luxuries of life. But the country-folk, though less educated and more simple and outwardly uncouth, are on the whole more honest, more earnest, have

greater regard for truth, entertain greater reverence for authority, and their family relations are also purer, less selfish, and less open to objection than in the towns, where sexual morality is at a discount and where proprieties of conduct are less rigidly observed. The villages also furnish the majority of men of the highest culture and education who fill responsible offices under Government or belong to the different liberal professions. These, though they do not altogether give up their ancestral homes, live for the most part in towns. They, however, maintain traces of their rural descent and are not to be confounded with habitual residents of towns. But with the spread of education, and with the increased facilities of communication, the distinction between urban and rural population is slowly but steadily disappearing, and the old simplicity of village life is giving place to a desire for modern comforts, which cannot always be satisfied for want of means.

21. From the table of birth-places it will appear that a large number come from the neighbouring districts of Pabna, Rajshahi, Murshidabad, Burdwan, Hooghly, 24-Parganas, Jessore, and Faridpur. This was to be expected. People living in contiguous districts are constantly crossing the boundary line, and doubtless numbers of people born in this district have, as a set off, been enumerated in the districts named above. Of the far-off districts in Lower Bengal, Dacca supplies the largest contingent, consisting of traders, merchants, and professional men.

22. There are immigrants from all the Bihar districts, notably from Muzaffarpur and Shahabad, and to a less extent from Saran, Patna, Purnea, Monghyr, and Gaya. Few come from Champaran. Judging from the fact that the males vastly outnumber the females (*e.g.*, 701 males from Muzaffarpur against 79 females, or about 9 to 1), these men come only for temporary purposes. They as well as those coming from the North-Western Provinces serve as menial servants, such as syces, grass-cutters, durwans, guards, peons, &c., and are also largely employed in the lower ranks of the police. They usually return to their homes to spend their earnings, but a few settle down here and amass considerable wealth by usury, and there are instances where landed property has also been acquired by them.

23. The Bunas, under which designation are comprised Bagdis, Bauris, Santals, and other semi-aboriginal castes, originally come from Chota Nagpur and Western Bengal, and were brought by planters as being better adapted for the hard work of indigo manufacture than Bengalis. They are now settled in small villages and have taken to agriculture. One hundred and seventy-eight men and 97 women are shown as having come from Rajputana. They are, generally speaking, Marwari traders. Their largest colony is in Kushtia, where no less than 76 males and 68 females are to be found, chiefly in Kushtia town, where they are settled permanently, one of them being a large landed proprietor and owner of indigo factories.

24. There is scarcely any emigration from this district under the Labour Transport Act; but a large number go out in search of work to Calcutta and the various mills on the banks of the Ganges near Shamnagar, Baranagar, Gouripur, Kankinara, &c. Many of the well-to-do people have emigrated to Calcutta and elsewhere to escape the effects of malaria.

25. A large number of labourers in separate gangs go to Bada (Sunderbans), Dacca, and Northern Bengal for cutting paddy, for which they are liberally paid in kind. The Subdivisional Officer of Kushtia reports that owing to the repeated failure of crops by the floods for the last two or three years, some peasant families having lands, cattle, and implements of husbandry of their own have emigrated to North Bengal, particularly to Hillee in the Rungpur district, and there they have settled down at low rates of rent from the *zamindar*.

26. There are no mining centres in this district.

Head III.—Varying Density of The Population.

27. The subjoined statement will show the number of persons to the square mile in each of the subdivisions from 1872, as ascertained from the census returns:—

Subdivisions.	Number of persons per square mile.		
	1872.	1881.	1891.
1	2	3	4
Kushtia	661	800·53	808·92
Chuadanga	541	581·91	561·60
Ranaghat	539	564·88	538·72
Meherpur	491	535·69	532·77
Sadar	479	534·91	497·86
Total for the district ...	542	603·58	588·44

28. The only subdivision that shows a progressive growth of population is Kushtia, but the figures for 1881 are so much in advance of those for 1872 that, assuming the former to be correct, it throws doubt on the accuracy of the enumeration of 1872. A sudden jump from 661 to over 800 per square mile, as in Kushtia, can hardly be put down to normal increase, and there were to our knowledge no extraneous causes at work during the intervening decade that might account for this immense rise. However, taking the district as a whole, there was a substantial increase in 1881, but since then the population has gone down everywhere except in Kushtia, owing to causes already referred to. The remarkably high density in Kushtia is due to the extreme fertility of the soil, to the good condition of the chief rivers, to immunity from severe ailments, and to the comparative absence of jungle and big marshes. In Chuadanga and Ranaghat, which have the next highest density, though far behind Kushtia in this respect, the lands are generally high and contain relatively a larger number of villages. In Ranaghat the general rate is further swollen by the presence of at least one large town, viz., Santipur, the largest in the district, and in Chuadanga one thana (Damurhuda) has the largest number of villages, with a population of 1,000 and upwards. In the case of Meherpur, though the number of villages is not large, the number of populous villages is considerable. In the Sadar there is much jungle and large areas are occupied by swamps and back-waters.

29. The following statement will show how the population has been distributed per acre of the gross area without making any deduction for roads, rivers, and unculturable and uncultivated tracts:—

Kushtia	per	1	acre	...	...	1·26	persons.
Chuadanga	„	1	„	...	...	·87	„
Ranaghat	„	1	„	...	...	·84	„
Meherpur	„	1	„	...	...	·83	„
Sadar	„	1	„	...	...	·77	„
Total for the district	„	1	„	...	...	·91	„

30. The following table shows that the proportion of males to females in the district is 1,000 to 1,049. The proportion in the several subdivisions is as follows:—

Kushtia	...	1,000	males to	1,072	females.
Chuadanga	...	1,000	„	1,030	„
Ranaghat	...	1,000	„	1,004	„
Meherpur	...	1,000	„	1,068	„
Sadar	...	1,000	„	1,044	„
Total for the district	...	1,000	„	1,049	„

31. I cannot account for the fact of there being fewer women in Ranaghat than anywhere else.

Head IV.—Religion.

32. The subjoined statement shows that the Hindus are 41·9 per cent. and the Muhammadans 57· per cent. of the total population, and that the other religions combined make up the remaining 1 per cent.

Religion.	Male.	Female.	Total.
1	2	3	4
Hindu	334,149	355,075	689,224
Muhammadan ...	464,081	483,309	947,390
Christian	3,810	3,487	7,297
Jain	73	66	139
Brahmo	29	24	53
Jew	1	...	1
Buddhist	4	...	4
Total ...	802,147	841,961	1,644,108

33. The general decrease in population is shared by Hindus and Muhammadans alike, but the Christians, male and female, show a considerable increase of 13·6 per cent., as the following figures will show:—

1881.			1891.			Increase.
Males.	Females.	Total.	Males.	Females.	Total.	
1	2	3	4	5	6	7
3,227	3,105	6,332	3,810	3,487	7,297	965

34. This increase is presumably due to the greater care taken of Christians in sickness and health by the missionaries, for there have been no such wholesale conversions as might otherwise account for the increase.

35. Brahmos show a large increase of 47 per cent., but compared to the district population, the number of Brahmos is infinitesimal.

36. In recent years there has been a marked tendency amongst educated Hindus towards a revival of Hinduism as a protest and reaction, on the one hand, against the growing atheism and materialism of the age, and on the other, against the spread of Western eclecticism, as represented by theism (Brahmoism) and theosophy. The movement may be roughly divided into two parts—one headed by some of the best intellects of the country, who aspire to a reformed Vaishnavism, based on the tenets of the Bhagbat Gita and the teachings of the prophet of Nabodwipa—Chaitannya; and the other led by men not so cultured, whose aim and object is to perpetuate in their integrity all the idolatry and superstition of later Hinduism. Both parties have their own organs and preachers, but the second, as being in greater accord with the prevailing belief of the masses, is more popular, has more followers, and is ostensibly supported by some of the most influential men of the community, who, however, lack the virtues of sincerity and earnestness that characterize the leaders of the first party.

Head V.—Infirmities.

37. *Insane.*—From the marginally noted statement it will appear that the largest number of insane persons in the aggregate is to be found in Kushtia and the smallest number in Meherpur. The total for the district is 378 males and 225 females. The second table shows that the proportion of insanes is highest in Ranaghat and lowest in Meherpur. In Kushtia and Sadar it is very nearly equal. Very few persons are born insane, but the number suddenly rises from the period from 5 to 9 years, the largest number in the case of males being reached between 30 to 34, and in the case of females between 15 to 19. The majority, both male and female, die before 45, but the percentage of longevity (45 and over) is much higher (30·7) in the case of females than in that (19) of males.

I

Subdivision.	Male.	Female.
1	2	3
Sadar	87	50
Ranaghat	65	48
Kushtia	124	79
Meherpur	46	26
Chuadanga	56	22
Total ...	378	225

II.

Subdivision.	Ratio per 100,000.	
	Male.	Female.
1	2	3
Sadar	50·9	28·0
Ranaghat	56·6	41·6
Kushtia	53·2	31·6
Meherpur	28·2	14·9
Chuadanga	46·3	17·7

38. *Deaf and dumb.*—It will appear from the figures in the margin (I) that Kushtia, which has the largest population, has also the largest number of deaf and dumb population, and the smallest number is in Chuadanga. The total number of deaf and dumb population for the district being 736 males and 437 females, or, for every 7 deaf-mute males, there are 4 females. The proportion is highest in Sadar, next comes Ranaghat; Kushtia and Chuadanga occupy intermediate places, with Meherpur as last.

I.

Subdivision.	Male.	Female.
1	2	3
Sadar	193	115
Ranaghat	151	67
Kushtia	210	117
Meherpur	110	59
Chuadanga	92	79
Total ...	736	437

II.

Subdivision.	Ratio per 100,000.	
	Male.	Female.
1	2	3
Sadar	113·0	64·5
Ranaghat	114·1	58·1
Kushtia	90·1	46·8
Meherpur	67·5	33·9
Chuadanga	76·1	63·4

39. A good number are born with this infirmity. The largest number in the case of males are returned between 5 and 14, and in the case of females between 15 and 19, and again between 25 and 29. Long life seems to be compatible with this infirmity, as

a considerable number, both male and female—particularly the latter—are shown as being over 60.

40. *Blind.*—The statements below show that in this infirmity also Kushtia subdivision stands first, and the last is Chuadanga. The largest number of blind persons, both male and female, appears to be between the age-period of 40—54.

41. Blindness appears to be particularly conducive to longevity, for no less than 28·4 per cent. of male and 38 per cent. of female blind are 60 years and over.

I.

Subdivision.	Males.	Females.
1	2	3
Sadar	210	184
Ranaghat	145	81
Kushtia	257	216
Meherpur	147	93
Chuadanga	77	79
Total ...	836	653

II.

Subdivision.	Ratio per 100,000.	
	Males.	Females.
1	2	3
Sadar	123·0	103·2
Ranaghat	126·3	70·2
Kushtia	110·2	86·4
Meherpur	90·3	53·4
Chuadanga	63·7	63·4

42. *Lepers.*—Statement I below shows that the largest number of lepers is in the Sadar, and that Kushtia subdivision comes next. There is a striking disproportion between male and female lepers—953 males against 212 females in the district, or 4·5 male to 1 female.

43. It is difficult to account for this great disparity, unless it be that the disease, except in its last stages, not being so open to observation as blindness, &c., would be more successfully concealed in the case of women, owing to their greater seclusion. This remark applies more or less to the other forms of infirmities, in all of which this difference appears, though not to the same extent as in the case of leprosy. The disease shows a progressive increase up to 44, but the largest number is to be found in the last column (60 and over).

I.

Subdivision.	Males.	Females.
1	2	3
Sadar	287	69
Ranaghat	162	41
Kushtia	227	41
Meherpur	154	28
Chuadanga	123	33
Total ...	953	212

II.

Subdivision.	Ratio per 100,000.	
	Males.	Females.
1	2	3
Sadar	168·1	38·7
Ranaghat	141·1	35·5
Kushtia	97·4	16·4
Meherpur	94·6	16·0
Chuadanga	101·7	26·4

44. The definition given in the census instructions about the distinction between leprosy and leucodermacy was correctly interpreted, and it is reported that the enumerators made a careful distinction in the course of the enumeration. The figures for infirmity by religion are not to hand. The popular belief among the Hindus on the subject of leprosy tends to connect the disease among Muhammadans with the excessive use of beef, and among themselves with the manifestation of divine displeasure for sins.

45. Judging, however, from the fact that Kushtia, with the largest Muhammadan population, shows a smaller proportion of lepers than either Sadar or Ranaghat, where Hindus largely outnumber Muhammadans, it can hardly be said that the avoidance of beef from their dietary gives the Hindus any immunity from the disease.

46. The disproportion of the sexes in regard to infirmities will appear from the following two tables:—

I.

Infirmities.	Males.	Females.
1	2	3
Insane	378	228
Deaf and dumb ...	736	437
Blind	836	653
Lepers	953	212
Total ...	2,903	1,572

II.

Infirmities.	Ratio per 100,000.	
	Males.	Females.
1	2	3
Insane	47·1	28·7
Deaf and dumb ...	91·7	51·9
Blind	104·2	77·5
Lepers	118·8	25·1

47. Making all allowance for the greater exposure and hardship to which male life is subjected, it is difficult to account for the whole difference, except on the hypothesis that all cases of female infirmities were not reported. It is quite conceivable that parents and guardians would do their best to conceal deformities in the case of unmarried girls, that, if known, must prove a sure obstacle to their finding husbands.

Head VI.—Education.

48. The subjoined table gives the number of persons of both sexes in each of the three prescribed grades of educational attainments, viz., pupils, literate, and illiterate, and the percentage they represent :—

General Statement showing the Educational Attainments of the people of the district.

Sex.	Numbers.			Proportion per cent.			Remarks.
	Pupils.	Not under instruction.		Pupils.	Not under instruction.		
		Literate.	Illiterate.		Literate.	Illiterate.	
1	2	3	4	5	6	7	8
Male ...	19,699	56,843	725,605	2·2	7·08	90·72	
Female ...	986	3,658	837,317	·01	·5	99·49	

It will appear from this table that out of the whole male population of the district of all nationalities only 2·2 per cent. are pupils or under instruction and the percentage of literate men is only 7·08. The figures against the female sex show that the progress of female education has been very slow, as only ·01 per cent. is under instruction and only ·5 per cent. are literate. These excessively low figures may be ascribed to the prevalence of the system of eary marriage, owing to which girls are not kept in school longer than 10 or 11 years, and from that age their educational career is practically closed. But it appears that even below that age the percentage of school-going girls is very small. There are no statistics under this head for 1881.

49. The following table shows the relative progress of education amongst Hindus and Muhammadans, the two main elements that constitute the population of the district:—

General Statement showing the Educational Attainments of the Hindus and Muhammadans in the district.

Sex by Religion.	Total population.	Pupils.	Literate.	Illiterate.	Proportion per cent.		
					Pupils.	Literate.	Illiterate.
1	2	3	4	5	6	7	8
Hindu males ...	334,149	15,362	42,344	276,443	4·6	12·8	82·6
Muhammadan „ ...	464,081	4,077	13,936	446,068	·9	3·00	96·1
Hindu females	355,075	623	3,093	351,359	·19	·85	98·96
Muhammadan „ ...	483,309	27	144	483,136	·006	·03	99·64

Taking the males first, the pupils among Hindus are 4·6 and among Muhammadans ·9, the corresponding figures for 'literate' being 12·8 and 3. Roughly speaking, therefore, there is rather less than 1 Muhammadan with education to 4 Hindus. These figures do not prove, as is often assumed to be the case, that Muhammadans are less forward than Hindus to appreciate the benefits of education. The majority of Muhammadans live by cultivation, and the number of respectable or well-to-do men of the community might almost be counted on one's fingers. On the other hand, Brahmans, Kayasthas and other respectable classes, who must receive education if only to earn a living, form a very perceptible proportion of the total Hindu population. Taking Hindus and Muhammadans of equal social status, there would not be much difference in the percentage of educated persons in the two communities. The higher and middle classes of Muhammadans are as much literate (taking not not merely English but also Arabic and Persian) as the corresponding classes of Hindus, but the general percentage is unduly lowered in the case of Muhammadans, owing to the lower classes being disproportionately large—much larger than in the case of Hindus; or in other words the higher

percentage of educated persons among Hindus is due to the larger proportion of respectable classes among them rather than to any difference in the extent to which education has permeated the masses of the two communities. The *bhadra lok* (gentlemanly) class comprise the few well-to-do Muhammadan families and the higher castes of Hindus, such as Brahmans, Baidyas, and Kayasthas. The liberal professions and the Government services are largely recruited from it, and to the men of this class, English education has become a necessity. The demand for English education is spreading, and of all educational institutions, higher and middle English schools prosper most. Primary education cannot be said to show much progress, though it is steadily gaining ground

50. The Persian language has fallen into entire desuetude among Hindus, and by Muhammadans too it is seldom studied.

Head VII.—Language.

51. It will appear from the subjoined table that Bengali is the prevailing language of the district, spoken alike by Hindus and Muhammadans. There is little or no change in the spoken language. The rural tracts are marked by much provincialisms, and the *patois* of Muhammadan peasants is interlarded with a liberal mixture of corrupt Urdu words. Purer Bengali is spoken from Krishnagar southwards, but the influence of the dialects of North and East Bengal upon the spoken language becomes more and more marked as we go further north and east.

Language.	1891.		
	Male.	Female.	Total.
1	2	3	4
Bengali ...	793,474	837,939	1,631,413
Hindi ...	7,927	3,636	11,563
English ...	64	71	135
Urdu ...	139	43	182
Uriya ...	179	22	201
Portuguese ...	2	...	2
Norwegian ...	1	1	2
Arabic ...	11	16	27
Santali ...	163	190	353
Jungli ...	59	6	65
French ...	3	...	3
Persian ...	41	23	64
Telugu ...	20	...	20
Assamese ...	1	2	3
Pashtu ...	46	3	49
Armenian ...	3	3	6
Manipuri ...	12	5	17
Latin ...	1	...	1
Panjabi ...	1	...	1
Dutch ...	...	1	1
Total ...	802,147	841,961	1,644,108

52. Urdu and its analogue Hindi are spoken by immigrants from Bihar and the North-Western Provinces generally, and the former is likewise affected by a few well-to-do Muhammadans. Sanskrit is a dead language. Nabodwipa in this district is a renowned place of Sanskrit learning, and is the recognized chief centre of *nyaya* or logico-philosophy. Its *nyaya* schools are largely attended by pupils from all parts of India. Much has been done in recent years for the encouragement of Sanskrit, but owing to the gradual closing up of the careers open to students of Sanskrit and to the decadence of the priestly classes, the *tols* or indigeneous schools are on the decline.

Head VIII.—Castes.

53. *Caste, race, &c.*—Leaving aside the Christians, Brahmos, Buddhists, Jains, and unspecified classes, the main population may be divided into two major divisions—the Hindus and Musalmans—of which the former number 689,224 or 41·9 per cent., and the latter 947,390 or 57 per cent. of the total population of the district.

54. The system of caste prevails largely amongst the Hindus, and the present census has shown that there are no less than 97 main castes and others whose antecedents cannot either be sufficiently traced or are the remnants of aboriginal tribes.

Name of caste.	Male.	Female.	Total.	Remarks.	Name of caste.	Male.	Female.	Total.	Remarks.
1	2	3	4	5	1	2	3	4	5
Hindus.					*Hindus.*				
Agarwala ...	93	42	135		Mushahar ...	13	6	19	
Aguri ...	53	39	92		Matiya ...	30	...	30	
Brahman ...	22,692	27,118	49,810		Mala ...	67	22	89	
Baidya ...	624	756	1,380		Majhi ...	94	62	156	Jalia.
Barui ...	1,693	1,753	3,446		Nat ...	1	1	2	
Baheliа ...	703	626	1,329		Naga ...	6	8	14	Bairagi.
Bagdi ..	15,951	15,780	31,731		Napit ...	8,127	8,390	16,517	
Baishnab ...	7,306	10,616	17,922		Nama-Sudra or Chandal.	17,701	20,157	37,858	
Bauri ...	1,186	1,281	2,467		Nuniya ...	18	4	22	
Baiti ...	737	702	1,439		Nuri ...	77	93	170	
Buna ...	8,266	8,731	16,997		Patni ...	1,749	1,881	3,630	
Bedia ...	146	191	337		Pod ...	2,817	2,658	5,475	
Bhui-mali ...	1,509	1,559	3,068		Pasi ...	14	2	16	
Bhuiya ...	119	100	219		Pundari Kakhya ...	182	164	346	Pod.
Bind ...	746	675	1,421		Pirali ...	71	69	140	
Bhumij ...	93	105	198		Raju ...	1	1	2	
Bhaskar ..	3	5	8		Rajput ...	437	846	1,283	
Bhar ...	201	186	387		Rudrapal ...	5	11	16	Kamar.
Bhat ...	3	4	7		Rajbansi ...	7,824	7,271	15,095	
Badyakar ...	2	3	5	Chamar.	Rajak ...	904	861	1,765	Dhopa.
Besya ...	2	25	27		Rajwar ...	3	...	3	
Chhatri .	1,469	1,256	2,725		Ramait ...	6	4	10	Vaishnava.
Chakar ...	254	248	502		Rajbhar ...	1	...	1	Bhar.
Chhutar ...	2,136	2,309	4,445	Sutradhar.	Sadgop ...	6,485	6,663	13,148	
Chunari ...	221	239	460	Baiti.	Sarnakar ...	2,161	2,205	4,366	
Chain ...	300	167	467		Sunri ...	3,167	3,249	6,416	Shaha.
Chamar ...	157	130	287		Sutradhar ...	2,354	2,447	4,801	
Chasa ..	333	288	621		Sannyasi ...	1	4	5	
Chasa-Dhopa ...	472	469	941		Shankhari ...	58	95	153	
Dhobi ...	2,624	2,786	5,410		Sarnabanik ...	2,329	2,885	5,214	
Dom ...	1,031	1,140	2,171		Saiva ...	9	5	14	
Dhali ...	7	8	15		Tanti ...	3,812	3,931	7,743	
Dosadh ...	137	19	156		Tili ...	3,970	5,053	9,023	
Dhanuk ...	4	...	4		Teli ...	1,730	2,079	3 809	
Dai ...	120	113	233		Tiyar ...	1,241	1,047	2,288	
Gandha-Banik ...	3,612	4,102	7,714		Tambuli ...	532	670	1,202	
Goala ...	40,621	39,850	80,471		Turi ...	245	282	527	
Gaurar ...	651	791	1,442		Oraon ...	69	74	143	
Ghatwar ...	40	39	79		Uriya ...	7	2	9	
Gareri ...	4	...	4		Udasin ...	3	2	5	Bairagi.
Goswami ...	2	1	3		Other castes not mentioned above	5,455	5,472	10,927	
Hari ...	1,868	2,061	3,929	Bhui-mali.					
Halwai ...	1,172	1,221	2,393						
Jugi ...	4,883	4,913	9,826		Total Hindus ...	334,149	355,075	689,524	
Jaliya ...	2,266	2,115	4,381						
Jaiswar ...	22	...	22						
Kayastha ...	15,103	18,511	33,614		*Musalmans.*				
Kaibartta ..	49,574	49,845	99,419						
Karmakar ..	6,349	6,549	12,898						
Kumhar ...	8,083	9,478	17,561		Sayyid ...	2,842	3,051	5,893	
Kansa-Banik ...	859	968	1,827		Shaikh ...	456,164	475,212	931,376	
Kalu ...	5,836	6,383	12,219	Teli.	Mughal ...	131	128	259	
Kurmi ...	1,046	811	1,857		Pathan ...	4,922	4,901	9,823	
Kandu ...	43	28	71		Others ...	22	17	39	
Kahar ...	1,511	1,383	2,894						
Kuri ...	5,573	5,488	11,061		Total Musalmans...	464,081	483,309	947,390	
Kaora ...	414	357	771						
Kapali ...	2,988	2,912	5,900						
Kol ...	13	10	23		*Christians.*				
Khandait ...	2	...	2						
Kewat ...	8	...	8		European ...	66	40	106	
Khaira ...	2	3	5		Eurasian ...	40	35	75	
Koiri ...	33	10	43		Native Christians...	3,704	3,412	7,116	
Kathuria ...	15	15	30						
Kotal ...	49	40	89		Total Christians ...	3,810	3,487	7,297	
Khotta ...	45	5	50						
Kalwar ...	3	4	7						
Lohar ...	17	10	27	Kamar.	Brahmo ...	29	24	53	
Moira ...	2,988	3,414	6,402		Buddhist ...	4	...	4	
Mali ...	718	739	1,457		Jain ...	73	66	139	
Mal ...	452	440	892		Jew ...	1	...	1	
Muchi ...	21,394	22,665	44,059	Chamar.					
Malo ...	10,435	11,527	21,962						
Mehter ...	206	190	396	Bhui-mali.					
Marwari ...	80	12	92		Grand total ...	802,147	841,961	1,644,108	

55. The subjoined list will show the population under each caste arranged in alphabetical order. Those under the main Hindu caste heads, which form the majority of the population, are as follows :—

Brahman ...	...	...	49,810
Bagdi ...	...	...	31,731
Baishnab ...	...	...	17,922
Namasudra	...	...	37,858
Chandal ...	...	...	10,763
Goala ...	...	...	80,471
Kayastha ...	...	...	33,614
Kaibartta ...	...	...	99,419
Muchi ...	...	...	44,059
Mali ...	...	...	1,457
Rajbansi ...	...	...	15,095
Teli ...	...	...	12,842

The caste list has to a certain extent been swelled by the ignorance of the enumerators in not classifying castes according to their proper denomination, and for want of any intelligent enquiry into their history or origin by which they might have been included, under the major heads. As, for instance, castes like Ahir, Chakar, Chasa, Dhaltri Gouria, Ghasi, Goru, Holdar, Joswar, Kamat, Kattura, Kafar, Kalindi, Molla, Mathia, Majee, Rohini, Surin, Show, Shaha, Sarkar, &c., &c., should come under some of their major heads, which it is difficult to find out. The caste, *Holdar* should go under *Jalia*. *Sunri*, *Shaw*, *Show*, *Saha* are almost the same caste, with this difference, that *Sunris* and *Shaws* are sellers of wine, whereas *Shows* and *Sahas*, although forming the same stock, have taken to the profession of merchants, and who engage generally in grain and seed business or take to money-lending. These men are more advanced in their views than the Sunris and Shaws and are more enterprising. It is difficult to accurately distinguish the various shades of difference of the multifarious sub-castes that are found in this district, and or to regulate their social precedence, but the following list will show the castes arranged in the order of social precedence as locally recognized :—

(1) Brahman—
- (*a*) Rarhi.
- (*b*) Barendra.
- (*c*) Vaidik.
- (*d*) Barna Brahman.
- (*e*) Acharjya (astrologer) and Bhat.

(2) Kshatriya or Rajput.
(3) Baidya.
(4) Kayastha—
- (*a*) Dakshin-Rarhi.
- (*b*) Uttar-Rarhi or Bangaja.
- (*c*) Bahathuria (72 class).

(5) Navasakhas—
- (*a*) Kumahr.
- (*b*) Tambuli and Teli.
- (*c*) Kamar.
- (*d*) Gandhabanik.
- (*e*) Sadgop.
- (*f*) Madak.
- (*g*) Mali.
- (*h*) Tanti.
- (*i*) Napit.
- (*j*) Barui.

(6) (*a*) Goala (Pallab).
(*b*) Chasadhopa.

(7) Kaibartta—
- (*a*) Chasi.
- (*b*) Jaliya.
- (*c*) Mala.

(8) Kalu.
(8*a*) Dhoba.
(9) Subarnabanik.
(10) Sarnakar.
(11) Jugi.
(12) Chhutar.
(13) Rajbansi.
(14) Baiti.
(15) Bagdi.
(16) Hari.
(17) Dom.
(18) Muchi.
(19) Chandal.
(20) Mixed class—Muhammadans and Hindus.
- (1) Nikari.
- (2) Pakhimara.
- (3) Guni.

(21) Muhammadans—

Khalu.
Jollaha.

56. Brahmans are the most respectable class of the caste. Their chief division is into Rarhi and Barendra, so called according to the country assigned to them by King Ballal Sen. The Vaidik Brahmans do not form any part of these classes, nor is there intermarriage allowable among them.

57. The *Barna* Brahmans are those who work as priests to a lower order of castes, as Hari, Muchi, Subarnabanik, &c., and have a position lower in order to that of the high class of Brahmans.

58. The Acharjyas and Bhats—astrologers, fortune-tellers and bards—are generally very poor, and small in number. Their hereditary occupations are no longer paying, *i.e.*, in

the shape of horroscope-writing. Most of them beg from door to door on the pretext of fortune-telling.

59. The most rising among the lower castes are the Telis, Tambulis, and Kaibarttas. They are amassing great wealth by merchandise and agriculture. Some of them have taken to indigo business on a large scale, supplanting practically the European factories in the district, with a few exceptions. One of the Tambuli family has taken to tea planting in Darjeeling, and some have gone in for mining and coal business outside their native district. Manufacturing industries have also received some impetus in their hands, and, as a rule, they take to business enterprise rather than to hankering after Government employment.

60. Generally Brahmans, Baidyas, Telis, Tambulis, and Sahas are the *samindars*. There are also some petty Muhammadan *samindars*

61. Navasakhas, Kaibarttas, Goalas, Tiyars, Rajbansis, Bagdis, and Musalmans are the tenure-holders. The poorer amongst these castes, as well as the other castes, below them, are occupancy and non-occupancy *raiyats*. None of these claim any special privilege in respect of the payment of rent.

62. The word Chandal has the same meaning as Namasudra. The former, by long usage, has a very low signification attached to it, for which the Chandals desire to have a change in the nomenclature. Thus, 27,095 persons have been enumerated as Namasudras, and 10,763 as Chandals. The latter word is a new invention with which the low association has not yet been connected. It is only a desire on the part of this caste to better their status that they wish to change the name, but this change of name will not entitle them to any privileges in the scale of castes, and the upper classes of the people will not allow them to touch their cooked food or drinking water.

63. There are two castes known in this district, a portion of which follow agriculture and another fishing by profession: these are the Chandals or Namasudras and the Kaibarttas.

64. Amongst the Chandals the agricultural and the fishing classes eat together and intermarry, but this is not the case amongst the Kaibarttas. The agricultural Kaibarttas have, moreover, the privilege of touching the drinking water of the upper classes of the castes, which the fishing class do not enjoy. The tradition about this distinction, as known in this district, is as follows: Maharaja Ballal Sen wanted to have his son, who was a long way off, to be brought in one day to him. The Jaliya Kaibarttas, who were also boatmen, effected this, and the king rewarded them by giving them the privilege of touching his drinking water. Both the classes have the same priests, and an upper caste man, who will drink water given by a Kaibartta, will not do so when the water is touched by a Brahman of this caste.

65. Nothing is known about the absorption of the Kochh and Dhimal in the large group of Rajbansi.

66. During the taking of the census the Subarnabaniks claimed to be classed as Vaisyas, and there was some sensation about it amongst this caste for claiming this privilege as of right. The Jugis in the same way claimed to be classed as Brahmans, asserting that they are descendants of *Jogis*, and have arbitrarily taken the sacerdotal thread as a distinction from other castes. This is all due to the relaxing of the incubus of social repression of the Brahmans and the levelling tendency of English education.

67. Among the Muhammadans, again, the following subdivisions of caste are in vogue, each claiming a social precedence over the other. The following is the locally recognized precedence :—

			Male.	Female.	Total.
Sayyid	...	...	2,842	3,051	5,893
Pathan	...	...	4,922	4,901	9,823
Mughul	...	...	131	128	259
Shaikh	...	...	456,164	475,212	931,376
Kasai	...	...	...	...	...
Nikari	...	...	3	...	3
Dai	...	...	19	17	36

68. In the above Table it appears that there has been an avowed tendency on the part of the *Nikari* to be enlisted as Shaiks, as the absence of any statistics under this head is significant. *Nikaris* are numerous in this district, and either from ignorance on the part of the enumerators or on account of the generally-accepted epithet of *Shaikh* as applied to Musalmans, all *Nikaris* have been merged in the category of Shaikhs. Nikaris are the descendants of Muhammadan intermarriage with low-class Hindus, and they form altogether a separate caste—neither owned by the Muhammadans nor the Hindus. They, however, profess the Muhammadan religion, and it is found in Courts that the Nikaris are always prone to call themselves Shaikhs. Nikaris generally take to fishing and agriculture—but mainly the former—and are not recognized by high-class Muhammadans. Of the Kasais there are no statistics. The name takes its origin from the fact that these men have made it their profession to slaughter kine, and hence they are generally treated with contempt and are recognized socially as Kasais, who form a separate sect of their own, having no privilege of intermarriage with good Muhammadans.

69. In the same way Khalu and Jolha style themselves as Shaikhs. Khalus are oil-sellers and the Jolhas are weavers. These men are not recognized in the social scale of Muhammadans as Shaikhs, but are treated as separate sects altogether.

Head IX.—Occupation.

70. From the following tables it will be seen that the whole of the district population has been divided into 7 classes, which are again broken up into 77 groups and 478 sub-orders of occupations:—

Occupation.	Nadia.			Remarks.
	Total.	Male.	Female.	
1	2	3	4	5
Class A—*Government.*				
Group 1. Service of the Imperial and Provincial Government.	11,023	5,271	5,752	
„ 2. Service of local and municipal bodies.	207	112	95	
„ 3. Village service ...	7,994	3,845	4,149	
„ 4. Army	779	779	.....	
Total class A ...	20,003	10,007	9,996	
Class B—*Pasture and Agriculture.*				
Group 8. Stock-breeding and dealing.	27,046	23,478	3,568	
„ 9. Subsidiary service to stock.	50	22	28	
„ 10. Interest in land ...	770,399	380,853	389,546	
„ 11. Agricultural labourers ...	16,650	7,850	8,800	
„ 12. Growers of special products and trees.	4,313	1,820	2,493	
„ 13. Agricultural training and supervision.	17,472	8,094	9,378	
Total class B ...	835,930	422,117	413,813	
Class C—*Personal Service.*				
Group 14. Personal and domestic service.	55,144	27,485	27,659	
„ 15. Non-domestic establishment.	113	65	48	
„ 16. Sanitation ...	342	172	170	
Total class C ...	55,599	27,722	27,877	
Class D—*Preparation and Supply of Material Substances.*				
Group 17. Animal food ...	75,938	36,163	39,775	
„ 18. Vegetable food ...	27,465	13,127	14,338	
„ 19. Drink, condiments, and narcotics.	36,585	17,889	18,696	
„ 20. Lighting ...	18,102	8,893	9,209	
„ 21. Fuel and forage ..	403	113	290	
„ 22. Building materials ...	1,287	614	673	
„ 23. Artificers in building ...	5,330	2,787	2,543	
„ 24. Railway plant ...	24	16	8	
„ 25. Carts, carriages, &c. ...	339	173	166	
„ 26. Ships and boats ...	119	69	50	
„ 27. Paper, &c. ...	4,020	2,131	1,889	
„ 28. Books and prints, &c. ...	108	57	51	
„ 29. Watches, clocks, and scientific instruments.	4	4	...	
„ 30. Carving, engraving ...	...	...	...	
„ 31. Toys, curiosities, &c. ...	78	51	27	

Occupation.	Nadia.			Remarks.
	Total.	Male.	Female.	
1	2	3	4	5
Class D—*Preparation and Supply of Material Substances*—concluded.				
Group 32. Music and musical instruments.	1,044	517	527	
„ 33. Necklaces, bracelets, beads, sacred threads.	1,536	845	691	
„ 34. Furniture ...	...	...	...	
„ 35. Harness ...	...	...	...	
„ 36. Tools and machinery ...	385	224	161	
„ 37. Arms and ammunition ...	...	...	...	
„ 38. Wool and fur ...	103	35	68	
„ 39. Silk ...	105	46	59	
„ 40. Cotton ...	25,443	12,742	12,701	
„ 41. Jute, flax, coir, &c. ...	1,807	732	1,075	
„ 42. Dress	8,237	3,790	4,447	
„ 43. Gold, silver, and precious stones.	12,504	6,305	6,199	
„ 44. Brass, copper, and bell-metal.	2,190	1,134	1,056	
„ 45. Tin, zinc, mercury, and lead.	108	49	59	
„ 46. Iron and steel ...	8,709	4,510	4,199	
„ 47. Glass and chinaware ...	111	52	59	
„ 48. Earthen and stoneware	11,767	5,664	6,103	
„ 49. Timber and wood ...	13,831	6,827	7,004	
„ 50. Canework, matting, and leaves.	4,782	2,154	2,628	
„ 51. Gums, wax, and similar forest produce.	8	3	5	
„ 52. Drugs, dyes, pigments	377	191	186	
„ 53. Leather, &c. ...	6,757	3,369	3,388	
Total class D ...	269,606	131,276	138,330	
Class E—*Commerce, Transport, and Storage.*				
Group 54. Dealers in money and securities.	1,128	486	642	
„ 55. General merchandise ...	10,720	5,041	5,679	
„ 56. Dealings, unspecified ...	4,638	2,234	2,404	
„ 57. Middlemen, &c. ...	1,169	583	586	
„ 58. Railway ...	2,374	1,442	932	
„ 59. Road ...	11,625	5,546	6,079	
„ 60. Water ...	10,313	6,744	3,569	
„ 61. Messages ...	1,346	738	608	
„ 62. Storage and weighing ...	698	316	382	
Total class E ..	44,011	23,130	20,881	
Class F—*Professions.*				
Group 63. Religion ...	15,740	7,393	8,347	
„ 64. Education ...	3,852	1,827	2,025	
„ 65. Literature ...	1,445	707	738	
„ 66. Law ...	1,446	683	763	
„ 67. Medicine ...	6,084	2,453	3,631	
„ 68. Engineering and surveying.	580	289	291	
„ 69. Other sciences ...	196	97	99	

Occupation.	Nadia.			Remarks.
	Total.	Male.	Female.	
1	2	3	4	5
Class F—*Professions*—concluded.				
Group 70. Pictorial arts and sculpture.	1,060	324	736	
„ 71. Music, acting, and dancing	6,865	3,423	3,442	
„ 72. Sport	61	32	29	
„ 73. Exhibitions and games	157	78	79	
Total class F ...	37,486	17,306	20,180	
Class G—*Indefinite and Independent.*				
Group 74. Unskilled labour ...	348,882	157,517	191,365	
„ 75. Undefined, &c. ...	2,588	181	2,407	
„ 76. Property and alms ...	29,416	12,523	16,893	
„ 77. Supported at the public charge.	587	368	219	
Total class G ...	381,473	170,589	210,884	

The figures shown in the tables show only the bulk of the population following each class of occupation, without any regard to the age, and in default of any statistics available, the remarks must be limited to all ages of the population.

71. Taking the figures as they stand, the statement below, prepared from the occupation tables, gives in an abstract form the leading facts concerning the occupation of the district population of both sexes:—

	Male.	Female.	Total.	Percentage of district population.
1	2	3	4	5
Class A—Government	10,007	9,996	20,003	1·2
„ B—Pasture and agriculture ...	422,117	413,813	835,930	50·8
„ C—Personal service ...	27,722	27,877	55,599	3·4
„ D—Preparation and supply of material substances ...	131,276	138,330	269,606	16·4
„ E—Commerce, &c. ...	23,130	20,881	44,011	2·7
„ F—Professions ...	17,306	20,180	37,486	2·3
„ G—Indefinite and independent ...	170,589	210,884	381 473	23·2
	802,147	841,961	1,644 108	100

72. It will be seen from the above table that 50·8 per cent. of the population follow pastural and agricultural pursuits, and of 23·2 per cent. the occupation is either indefinite or independent. Under class D, or preparation and supply of material substances, fall 16·4 per cent., which is only a third of those following agriculture.

73. 3·4 per cent. are engaged in personal service as barbers, washermen, water-carriers, &c.; while 2·7 per cent. follow commerce, transport, and other pursuits falling under this head; 2 3 per cent. follow learned and artistic professions; and 1·2 per cent. under the head of Government.

74. The following table will show the percentage of males and females of each class compared to the district population, irrespective of age or religion :—

Class.	Number.		Percentage.		Remarks.
	Male.	Female.	Male.	Female.	
1	2	3	4	5	6
Class A ...	10,007	9,996	1·2	1·1	
„ B ...	422,117	413,813	52·8	49·2	
„ C ...	27,722	27,877	3·4	3·3	
„ D ...	131,276	138,330	16·4	16·5	
„ E ...	23,130	20,881	2·8	2·4	
„ F ...	17,306	20,180	2·1	2·4	
„ G ...	170,589	210,884	21·3	25·1	
Total ...	802,147	841,961	100	100	

75. *Class A—Government.*—The classification in the present census tables having been changed from that of 1881, the figures under each head are not strictly comparable, but eliminating from the classification adopted in 1881 such of those which have now been grouped separately, the figures under this class show that there are 10,007 males compared to 5,646 males of 1881.

There are no statistics under the head of females. The fact tends to show that the wives, daughters, &c., of the officers, &c., employed in the government of the district, both Imperial and municipal or village service, were left out. The increase may also be due to the fact that evidently constables and messengers were left out from this head in 1881. It is, however, possible that from the very careful instructions issued to the enumerators the denomination of service in each case was noted with more accuracy than was done in the census of 1881, and hence the information under each subhead is more complete The percentage of male population under this head is compared to the district population, which shows that only an infinitesimal portion of the population has taken to service more or less connected with the government of the district.

76. *Class B—Pasture and Agriculture.*—This is divided into 6 groups and 30 subheads. The population under this head is 50·8 per cent., of whom the largest number, viz. 770,399, come under the group "Interest in land," and furnish very interesting statistics, as under :—

1.	Land occupants, not cultivating	... ...	12,529
2.	Ditto cultivating	... ...	37
3.	Tenants, not cultivating	... ...	37,072
4.	Do. and sharers, cultivating	... ...	720,761

77. There are 27,096 dealing in live-stock and 16,650 agricultural labourers. Under the head growers of special products and trees fall 4,313.

78. It is not possible to check these figures with those arrived at in 1881, as the details given in this census are not obtainable from the figures of 1881 for purposes of comparison.

79. *Class C—Personal Service.*—This is divided into three groups, of which the number under personal and sanitary service is 55,486 against 33,112 in 1881. This shows a large increase of 59·6 per cent., which is evidently due to the high price of staple food, which induced many to take to domestic service.

80. The number against cooks (92) and water-carriers (29) must be wrong, as it cannot be that such a small number is employed in such capacities. Even if they be correct, they serve to show that the number of men requiring such services is very limited. It is true that in all rural tracts generally the females draw water and do other indoor work, and it is only the well-to-do class who resort to the agency of servants for household duties. Considering, however, that there are nine municipal towns in the district where cooks and water-carriers are in requisition, the figures supplied appear to be disproportionate.

81. The number of indoor servants is returned as 2,970, and that of barbers is 11,470, and washermen only 3,537. The number of barbers far outweighs any other kind of persona service.

82. *Class D—Preparation and Supply of Material Substances.*—The population under this head is 269,606, or 16·4 per cent. of the total population. This number is divided into 37 groups, and the population under each of them is shown in the table in para. 70.

83. This is the industrial class. They take raw materials, and alter the form, texture, or composition, and produce a variety of new goods, instruments, and machines or are the suppliers of such articles of produce of other countries to meet the local demand, as also to meet the demands of neighbouring districts, for which the present facilities of rapid communication have opened fields for more extensive sales.

84. It will be seen from the figures that the population under animal food is the largest, including, as it does, the fishermen and fish-dealers, whose number is 53,584; but taking the number of persons coming under this class, viz. 75,938, they form 28·1 per cent. of the population and 4·6 per cent. of the total district population. Compared to the population (44,627) in 1881 under this head, there has been an increase of over 70 per cent.

85. It is impossible to interoompare the figures under each head, from the fact that a portion of the district, viz. Bongong, having been transferred after the census of 1881, the figures of the present census cannot be strictly comparable with that of 1881.

86. It is significant that some of the industries have not found place in the present census—such as workers in furniture when 347 was shown under this head in 1881. It cannot be said that the indigenous furniture-makers have died out, but that their number is rather on the increase.

87. In the preparation and production of the articles the pay and profits are charged in the price of the commodities, the wages of the workmen being advanced by their masters. In the case of the industries for the trade it is the practice that the workers charge all kinds of expenses, including their labour, on the goods turned out, and either sell them or make them over to persons advancing capital for their production. The most thriving of the industries are those of cotton, gold, and silver; earthen and stoneware; timber, wood and dress; artificers of building and the dealers of human food and condiments. Pottery works, for which the district is famous, still holds its place, and the clay figures are much in demand from various countries and exhibitions. With the diffusion of mass education, people are taking largely to their comforts and reformed modes of life which has served to give a little impetus to the development of some of the industries, but there is every danger of these being swamped and replaced by British goods at no distant date.

88. *Class E—Commerce, Transport, and Storage.*—The population under this head is 44,011, or 2·7 per cent of the district population. These are divided into 9 groups, of which the largest number is included under general merchandise, which shows 10,720 persons. The service of the palki-bearers seems equally extensive, showing 10,251; while the cart-owners and cart-drivers number 1,277 and boat and bargemen 9,265.

89. *Class F—Professions.*—Population 37,486 or 2·3 per cent. This is divided into 11 groups, of which those under religious service is most predominant, 15,740 are returned under this class. Nadia, being the seat of *Pandits*, and the profession being so easy-going and at the same time much respected, Brahmans have largely taken to it. Next to this comes music, acting, and dancing, in which 6,865 persons are returned. This is followed by the large number of 6,084 persons following medicine, of which only 48 practise by diploma and 3,981 without diploma and *Hakims*, 1,803 midwives, and the rest are vaccinators, oculist, &c Under the head of education is shown 3,824, professors, teachers, &c. The profession of law is represented by 1,446 persons, whereas that of engineering by 580 only.

90. *Class G*—This represents 381,473, or 23·2 per cent. of the population. The majority falls under the head of general labour, while 26,222 are under mendicancy. The rest call for little remark.

91. In the absence of any other statistics as that of age, religion, and education, it is difficult to make any elaborate review of this section, and even for that they would serve of little avail in the general treatment of the census of Bengal.

92. The different castes may be classified on account of their occupations as follows:—

A—Agricultural—

Muhammadans.
Sadgop.
Chasadhopa.
Kaibartta (Halia).

The landed interest, so far as actual tilling is concerned, is practically passing into the hands of the Musalmans. The men of other castes are few in this line of occupation, such as Goalas, Tiyars, &c., and hence they are excluded from the category.

B—Professional—

Brahman.
Baidya.

C—Commercial—

Gandhabanik.
Tamli, Teli.
Saha.
Subarnabanik.

D—Artisans—

Modak.
Tanti.
Kamar.
Kumhar.
Sarnakar.
Jugi.
Muchi.
Dom.
Baiti.
Tiyar (masons).
Tailor (Muhammadan).
Mali.
Chhutar.
Nuri.

E—Pastoral Group—

Goala.

F—Hunting and fishing group—

Jaliya.
Malo.
Rajbansi.
Bagdi.
Dulia.
Chandal.
Pakhimara.
Nikari.

G—Serving group—

Bauri (palki-bearer).
Hari.
Mehter.
Napit.
Dhopa.

H—Unproductive group—

Astrologer.
Singer.
Bhat.

I—Dancers and singers—

Ganui.

J—Snake-charmers—

Malo.
Bedia.

K—Musicians—

Baiti.
Muchi.
Baul.

Occupation.	Total population.	Percentage.	Remarks.
1	2	3	4
Class A ...	20,003	1·2	
„ B ...	835,930	50·8	
„ C ...	55,599	3·4	
„ D ...	269,606	16 4	
„ E ...	44,011	2·7	
„ F ...	37,486	2·3	
„ G ...	381,473	23·2	
Total ...	1,644,108	100·	

Head X.—Administrative.*

I.—*Administration.*

93. The instructions issued were generally followed. The main deviations are noted below:—

Points of departure from general instructions.

(1) While school-masters were made use of, they could not be made the chief agency, as they are too few in number. In the Meherpur subdivision the *zamindari* and factory servants were employed as Circle Officers with the willing consent of the *zamindars* and indigo-planters, and they did the work intelligently and well. Elsewhere, *zamindari* agents, school-masters and other educated local residents were utilized. The blocks were numbered with reference to the circle, and not with reference to the charge. This was carried out before the E. Register was received and found convenient for the Circle Officers in practice.

(2) The general rule was observed of giving 50 houses to a block, and not more than 500 to a circle, but it became necessary to deviate from the rule in many cases. If new houses were put up in a block they were added to the number already allotted, and many large villages, which had more than 500 houses, could still be most conveniently dealt with as one circle.

(3) The enumerators generally made rough drafts in their own paper, and when complete and correct, copied them into the schedule books. This obviated much spoiling of books.

94. The instructions contained in Circular No. 10, of the 30th July 1890, were adhered to in preparing the village list. Each village bears its own name, and the *paras* and *muhullas* are included in it.

Definition of a village.

95. The definition of a house, as laid down in the second instruction to supervisors, was carefully attended to. Persons living in one *bari*, but eating in separate messes, were taken to be the owners of separate houses, and this swelled the number of houses greatly in Kustea sub-division as compared with the census of 1881 when a *bari* was taken as one house, irrespective of the fact of the inmates of the *bari* having had separate messes or, in other words, *prithak-khanna*.

Definition of a house.

96. In the Sadar sub-division the charge corresponded with the *thana*. One large out-post was made a sub-charge, and the two municipalities, viz., Krisnagar and Nadia, also formed two sub-charges. There were six charges and three sub-charges.

Size of a charge.

In the Meherpur sub-division there were four charges, corresponding to the four *thanas* in that sub-division. The Meherpur municipality formed a sub-charge.

In Ranaghat the four *thanas* formed four charges, and the four municipalities formed four sub-charges.

In Kushtia six *thanas* formed each a charge and three out-posts and two municipalities formed each a sub-charge

In the Chuadanga sub-division there were five charges, corresponding to the equal number of *thanas*, and two sub-charges were formed in *thana* Allamdanga which has very extensive jurisdiction.

97. The size of the circle was formed so that the officer in charge of it could properly supervise the work. The number of blocks in a circle varied from 3 to 20, but in the large majority of cases the circle contained 10 blocks.

Size of a circle.

98. The size of the block was kept within manageable limits. Most blocks contained 50 houses.

Size of a block.

99. *Tar* was used for the numbering of houses. The cost was very trifling. A *seer* of *tar* would mark 50 houses and the cost would be one anna or five pice. The expenses have been borne by the supervisors and enumerators in rural tracts and by municipalities in towns. I have, up to this time, paid Rs. 46-10-3 to supervisors of rural tracts under this head. I had to return some of the supervisors' bills, which contained excessive charges.

Numbering of houses.

* *Vide* letter No. 675 J.G./G. dated the 1st April 1891, from E. G. Glazier, Esq., Magistrate of Nadia, to the address of the Superintendent of Census Operations.

113. The tabulation process was begun from the 29th June, when only 12 men were entertained, and after a fortnight the whole sanctioned gang of 56 men was taken, and they worked up to the 7th September 1891. Any of the sheets which were found incorrect or untrustworthy were corrected or reabstracted from the original book, so that the possibility of any error or omission was reduced to a minimum.

114. I agree fully in the view expressed by the Superintendent of Census in paragraph 3 of his circular No. 98, that it was inadvisable to begin all the abstraction sheets at once. It was certainly a much better plan to employ the staff on the simplest sheets (IV, V, VI, and VII), and then advance to the more difficult and intricate ones when the staff was well trained.

115. *Test slips.*—These were of great help to the Inspector and the adjustment clerks to detect if any of the sheets were badly worked. I have nothing to suggest on the prescribed form, except that there should have been a column to note the names of the different abstractors of the various sheets when the test slips were being compiled, to bring home the error to the careless worker. There was little good in having the totals of the different sheets put on in the left-hand bottom corner of the slip. The work of filling in of these test-slips was a matter of great difficulty in the beginning, inasmuch as the Inspector was ordered to do so with the help of his assistant. This was, however, found to be impossible, and the work fell into arrears. It was, however, completed with the help of additional hands sanctioned by the Superintendent of Census later on.

116. I agree with the Census Superintendent in holding that it would have been well to have the test slips bound in *thana* books and steadily filled up as each sheet was completed. The plan followed in this district was to have these test slips bound according to the number of sheets used for each packet of the enumeration books; but as the packets had to be bound up to bring the population up to 5,000, the systematic and serial order of the enumeration books according to the P. Register entries had to be disturbed, and the subsequent arrangement of the abstraction sheets in serial order rendered difficult for the purposes of tabulation. It would be much better if the abstraction sheets and the test slips were arranged serially according to the P. Register entries, to avoid the possibility of any omission or misplacement of the sheets.

117. In cases in which errors were found in any of the sheets (as appeared on a comparison of the figures of the different sheets) the limit of adjustment given by the Superintendent (*i.e.*, 11 per cent.) was followed, and sheets which were found to exceed the limit were reabstracted at the cost of the defaulting clerk or met from the fine fund.

118. I agree in the view expressed by the Census Superintendent in paragraph 3 of his circular No. 98, that "no margin of error should be recognized, and no separate payment made for reabstraction and adjustment." If the pay of the abstractors were raised to Rs. 18 a month, a better set of men could have been found and the work would have been done with fewer mistakes, and any reabstraction needed would be paid for out of the withheld one-third pay of the abstractors.

119. The total cost of the whole of the establishment for the process of abstraction, re-abstraction, tabulation, &c., was Rs. 10,248-15, which when taken in connection with the district population (which has been ascertained in the present census to be 1,643,366) brings up the cost to a little above 9 annas per cent. of the population. It is my confirmed opinion that payments should, in all such cases, be by task, and not by the month.

120. *Record-room.*—The arrangements suggested by the Census Superintendent in his circular No. 42 were followed with great success.

F. daC.-Reg. No. 6356J—90—26-10-96-

DISTRICT CENSUS REPORT.

No. 48G., dated Berhampore, the 7th April 1892.

From—F. R. S. Collier, Esq., Collector of Murshidabad,

To—The Under-Secretary to the Government of Bengal, Financial Department.

With reference to Government of Bengal Circular No. 7T.—F. of the 3rd October 1891, I have the honour to submit herewith a report on the result of the recent census in the Murshidabad district.

REPORT ON THE CENSUS OF THE DISTRICT OF MURSHIDABAD, 1891.

Head I.—Early History, &c.

The following is taken from the "Statistical account of Bengal":—

"The district of Murshidabad naturally divides itself into two almost equal portions, which, in their geology, their agriculture, and the religion of their inhabitants, form a striking contrast to each other. The river Bhagirathi, which intersects the district nearly due north and south, marks the boundary between these two halves."

The eastern half, or Bagri, is deltaic, differing in no respect from the ordinary alluvial plains of Bengal. The western half, or Rarh, is a continuation of the sub-Vindhyan nodular limestone. The soil is reddish, mixed with oxide of iron and lime; and being high, and dependent for a successful harvest upon a steady downfall of rain between July and October, it yields only one crop a year, namely *aman*, or winter rice, and thus supports a scantier population. But this population has the advantage of being far less liable to malarious fevers of various kinds, and to some extent to cholera, than their neighbours living in the Bagri. It would seem that the majority of the immigrants into the district, with the exception of those who came to enter the service of the Nawab of Murshidabad and those who have settled for trade purposes in the towns on the banks of the Bhagirathi and other rivers, chose the Rarh in preference to the Bagri for purposes of settlement.

2. The district is bounded on the west by the Sonthal Parganas and Birbhum, south by Burdwan and the Jalangi river, and east by the Ganges, which separates it from Malda and Rajshahi. The Sonthal Parganas the Ganges also form the northern boundary of the district.

3. The district originally included Birbhum and Bishnupur, and it is after many changes that it has assumed its present jurisdiction. Its area was, in 1872, 2,578 square miles, and in 1881, and now, 2,144 square miles, the cause of the reduction being the transfer of Nalhati, Rampur Hat and Pulsa *thanas* from this district to Birbhum. Barwan was at the same time transferred from Birbhum to here. The revenue jurisdiction of the district was last determined by a notification of the 19th January 1880, published in page 58, Part I of the *Calcutta Gazette* of the 21st January 1880. These changes cannot be said to have lessened the number of races represented in the district, but they did lessen the total number of aborigines and of persons born in other districts but resident in this district, a large number of Sonthals notably being transferred from this jurisdiction.

4. Murshidabad was formed into a district in 1787, and after many changes was transferred from the Rajshahi Commissionership to that of the Presidency Division in 1875.

5. The district of Murshidabad, partly from its geographical position and partly from its history, contains a very mixed population. The presence of the Court at Murshidabad and the prospects of military service and trade, have all had their effect, whilst the highest born of the Mahomedan noblemen trace their origin from Persian ancestors

6. Immigration or emigration in their proper sense cannot be said to exist in Murshidabad. A considerable number of temporary emigrants from up-country pass through the district in the cold weather on their way to Rangpur and Dinajpur. Those who come to settle are chiefly persons of the *syce*, *punkah* puller, and bearer classes, who come from up-country in search of service. They are few in number. Owing to the transfer of the *thanas* above-mentioned, the Nats and many of the Sonthals and Oraons have been transferred from the jurisdiction of this district, though some Oraons are still to be found in the larger towns on the Bhagirathi, where they are known as Dhangars. The Paharia Mals also exist in large numbers in the north-west of the district, forming a sort of intermediate class between the Sonthals and Hindus.

7. With the exception of the *thanas* above-mentioned, no movement of population, calling for special remark, has occurred since 1872. A certain number of Sonthals come into the district yearly, and thus their number is slowly increasing. It may also be mentioned in this connection that Berhampore has ceased to be a military station since November 1881.

8. It is worthy of note that though doubtless the fact of the Nawab's residence being at Murshidabad causes the presence there of a larger number of Muhammadans than would otherwise be the case, yet the followers of that religion are considerably outnumbered by the Hindus, both in the city and in the district.

9. One of the staple products of this district was formerly, and is still, silk; but trade in it has declined, with the result that the number of *raiyats* engaged in it has decreased. The fact is that the trade of this district as a whole has declined, and the interests of the people have become more and more agricultural. To this cause may be traced the decay of urban life that has been going on uninterruptedly for many years, transferring the people from the towns to the country. In the case of the city of Murshidabad this has been accelerated by the decreased power and grandeur of the Nawabs.

10. This decay of trade has diminished the influx of up-country traders, many of whom settled in the river marts of the district; but their number was already so small in 1872 that the changes since then are insignificant.

11. The subjoined comparative statement illustrates the distribution of population and area in the district, *thana* by *thana*, and the changes that have taken place during the last 20 years from 1872 to 1891. In explanation of this Table it may be mentioned that the *thanas* (1) Bhagwangola, (2) Bhadurihat, (3) Kalianganj, and (4) Diwansarai, which formed the Sadar subdivision in 1872, had been transferred, the first three to the Lalbagh subdivision and the fourth to Jangipur. The *thana* of Bhadurihat was changed to Sagardighi, and the *thanas* Nalhati and Rampur Hat of the Lalbagh subdivision were transferred to Birbhum district. In 1879 Kandi was formed into a new *thana* and Barwan added to that subdivision from Birbhum. It will further appear that since 1872 *thanas* Gokaran and Kalianganj, originally in the Sadar subdivision, were transferred, the first to Kandi and the second to Lalbagh.

Subdivisions.	1872.			1881.			1891.		
	Thanas.	Area in square miles.	Total population.	Thanas.	Area in square miles.	Total population.	Thanas.	Area in square miles.	Total population.
1	2	3	4	5	6	7	8	9	10
Sadar	Sujaganj ...	22	24,386	Sujaganj ...	18	8,345	Sujaganj ...	18	9,403
	Gorabazar ...	24	15,194	Gorabazar ...	19	12,633	Gorabazar ...	19	12,018
	Burwa ...	112	75,963	Berhampore Municipality ...	9	23,605	Burwa ...	108	68,695
	Noada ...	88	42,464	Burwa ...	108	67,912	Daulatbazar ...	63	38,998
	Hariharpara ...	99	57,704	Noada ...	88	47,559	Hariharpara ...	98	55,058
	Jalangi ...	198	108,826	Hariharpara ...	98	57,135	Noada ...	88	48,778
	Gowas ...	156	82,587	Daulatbazar ...	63	39,568	Gowas ...	157	85,623
	Daulatbazar ...	68	45,779	Gowas ...	157	78,423	Jalangi ...	192	112,831
	Bhagwangola ...	117	61,175	Jalangi ...	192	108,508	Berhampore Municipality ...	9	23,515
	Diwansarai ...	101	49,122						
	Bhadurihat ...	89	25,954						
	Kalianganj ...	121	42,163						
	Subdivisional total ...	1,195	631,317	Subdivisional total ...	752	443,688	Subdivisional total ...	752	454,919
Lalbagh or City Murshidabad	Asanpur ...	22	18,380	Kalianganj ...	122	37,206	Shahanagar ...	16	11,194
	Manullabazar ...	14	17,758	Bhagwangola ...	111	57,238	Manullabazar ...	9	4,163
	Shahanagar ...	20	31,245	Sagardighi ...	86	27,859	Asanpur ...	12	10,127
	Nalhati ...	143	54,981	Shahanagar ...	16	9,523	Bhagwangola ...	111	53,590
	Rampur Hat ...	158	91,231	Manullabazar ...	9	1,979	Sagardighi ...	86	29,424
				Asanpur ...	12	11,177	Kalianganj ...	122	37,652
				Lalbagh Municipality	16	39,231	Lalbagh Municipality	16	35,576
	Subdivisional total ...	357	213,595	Subdivisional total ...	372	184,213	Subdivisional total ...	372	181,726
Jangipur	Raghunathganj ...	70	76,339	Diwansarai ...	95	55,036	Raghunathganj ...	70	51,014
	Mirzapur ...	108	36,288	Raghunathganj ...	70	57,269	Samshirganj ...	104	79,378
	Pulsa ...	144	52,595	Mirzapur ...	101	45,496	Suti ...	137	69,532
	Suti ...	114	49,642	Suti ...	137	66,556	Diwansarai ...	95	60,714
	Samshirganj ...	140	58,623	Samshirganj ...	104	69,536	Mirzapur ...	101	46,747
				Jangipur Municipality	1	10,187	Jangipur Municipality	1	9,794
	Subdivisional total ...	576	273,487	Subdivisional total ...	508	304,080	Subdivisional total ...	508	317,179
Kandi	Gokaran ...	107	47,117	Gokaran ...	89	42,446	Kandi ...	26	17,244
	Khargaon ...	145	62,892	Kandi ...	26	18,242	Barwan ...	105	63,590
	Bharatpur ...	198	125,218	Bharatpur ...	164	108,025	Khargaon ...	122	55,981
				Barwan ...	105	61,417	Bharatpur ...	164	139,240
				Khargaon ...	122	54,018	Gokaran ...	89	39,936
				Kandi Municipality ...	6	10,661	Kandi Municipality ...	6	11,131
	Subdivisional total ...	450	235,227	Subdivisional total ...	512	294,809	Subdivisional total ...	512	297,122
	District Total ...	2,578	1,353,626	District Total ...	2,144	1,226,790	District Total ...	2,144	1,250,946

Head II.—Movement of the Population.

12. The foregoing statement which illustrates the distribution of population and area, will also show at a glance the increase and decrease of the district population and of its different *thanas* since 1872. The district population as ascertained in the census of 1872 was 1,353,626 against 1,226,790 in 1881, or a decrease of 126,836 in 1881. The cause of this difference was the transfer of *thanas* Rampur Hat, Nalhati, and Pulsa to Birbhum.

13. The present census gives a population of 1,250,946 souls as against 1,226,790 in 1881, or an increase of 24,156 souls, being at the rate of 1·97 per cent. for those ten years.

14. There has been no growth of census towns since 1872, except one in the Sadar subdivision, viz. Jalangi. In 1872 the following were taken as towns, the first four being under the operations of the Bengal municipal law, and the last two containing a population greater than 5,000.

(1) Murshidabad. | (3) Jangipur.
(2) Kandi. | (4) Beldanga.
(5) Marhgram.

In 1881 there were five towns, viz, Murshidabad (including Baluchur and Azimganj), Berhampore (including Gorabazar), Kandi, Jangipur, and Beldanga, the last-named town of 1872 having in the meantime been transferred to the district of Birbhum.

15. For the purposes of this census five places were taken as towns, viz.—

(1) Murshidabad (including Baluchur and Azimganj).
(2) Berhampore (including Gorabazar).
(3) Jalangi.
(4) Kandi.
(5) Jangipur.

Beldanga, which was formerly a town, has disappeared from the list of towns in consequence of its population having fallen below 5,000, this being due to the fact of several *paras* and *tolas*, which were reckoned as forming part of it for the purposes of the 1881 census, having been considered, for the purposes of the present census, as separate villages, and the population enumerated accordingly. The growth of Jalangi is attributable chiefly to the settlement of newly formed *chars* in the neighbourhood of that town.

16. Places either under the operations of a municipality, or containing a population greater than 5,000, have for the present census purposes been considered as urban, and places which do not fall under the above category as rural population.

17. The only noticeable difference between these two is in their style of dress and manners and customs, the urban people being better clothed and more civilized than their rural neighbours.

18. It may be observed that urban life is decaying in the Murshidabad district. Its interests are becoming agricultural rather than manufacturing. Murshidabad City itself affords a notable instance of decay of urban life.

19. Neither immigration nor emigration in the proper sense of the term exists now-a-days in Murshidabad, except that a few Sonthals still seek homes here and there in Mirzapur *thana*, subdivision Jangipur. People from the North-Western Provinces and Bihar too sometimes seek employment under the local *zamindars* or in the police force, but their number is very insignificant in comparison with the indigenous population of the district. During winter, people from eastern districts, such as Jessore, &c., come to this district for the purpose of preparing and selling molasses prepared from date-palm juice. They spend the cold weather chiefly in *thanas* Asanpur, Sagardighi, and Kalianganj or Nobogram, in the Lalbagh subdivision, there being many date-palms in those parts, and usually return home about March. The immigrants from Bihar who seek employment here are generally the poorer classes of petty agriculturists, and not the more well-to-do. Temporary emigrants from the North-Western Provinces, Chota Nagpore and Bihar are seen at certain periods of the year, and especially in the cold season, passing through this district on their way to Rangpur, and Dinajpur.

20. The largest number of permanent immigrants seem to have come from the following districts, viz.—

Nadia	7,847
Burdwan	11,752
Birbhum	4,016
Malda	3,264
Population of the district	605,665
A. Indigenous	560,822
B. Born out of district	44,843

Percentage B : A : : 7·4 : 92·6.

(Males only are shown according to instructions.)

The number, therefore, who come to Murshidabad to settle is very small in comparison with the total population of the district.

21. There are no mining centres in this district, but it may be mentioned that *kankar* or nodular limestone is common in the Rarh, where it is used for road making.

Head III—Varying Density of the Population.

22. The following statements show the population of the densest and least dense *thanas* in each subdivision and the population per square mile in each subdivision, for the three years 1872, 1881, and 1891, and it will be seen that in each subdivision there is a slight increase over the corresponding figures in 1881.

Year.	Name of sub-division.	Densest thanas.	Area.	Population.	Persons per square mile.	Least dense thanas.	Area.	Population.	Persons per square mile.	Remarks.
1	2	3	4	5	6	7	8	9	10	11
1872	Sadar ...	Sujaganj ...	22	24,386	1,108	Bhaduriahat ...	89	25,954	292	
	Lalbagh	Shahanagar ...	20	31,245	1,562	Nalhati ...	143	54,981	384	
	Kandi ...	Bharatpur ...	198	125,218	632	Khargaon ...	145	62,892	434	
	Jangipur	Raghunathganj	70	76,339	1,091	Mirzapur ...	108	36,228	336	
1881	Sadar ...	Daulatbazar ...	63	39,568	628	Sujaganj ..	18	8,345	463	
	Lalbagh	Asanpur ...	12	11,177	931	Manullabazar ...	9	1,979	220	
	Kandi ...	Kandi ...	26	18,242	701	Khargaon ...	122	54,018	443	
	Jangipur	Raghunathganj	70	57,269	818	Mirzapur ...	101	45,496	450	
1891	Sadar ...	Burwa	108	68,695	636	Sujaganj ...	18	9,403	522	
	Lalbagh	Asanpur ...	12	10,127	844	Kalianganj ...	122	37,652	309	
	Kandi ...	Bharatpur ...	164	109,240	666	Khargaon ...	122	56,981	459	
	Jangipur	Shamsirganj ...	104	79,378	763	Raghunathganj	71	60,808	856	

N.B.— Population in the eastern part of the district 689,688
Population in the western part of the district 561,258

	Number of square miles	Population per square mile.
	999	690·37
	1,145	490·18

Subdivisions.	Area in square miles.			Population.			Population per square mile.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10
Sadar ...	1,195	752	752	631,317	443,688	454,919	528	590	605
Lalbagh ...	357	372	372	213,595	184,213	181,726	598	495	489
Kandi ...	450	512	512	235,227	294,809	297,122	623	576	580
Jangipur ...	576	508	508	273,487	304,080	317,179	475	599	624
District Total	2,578	2,144	2,144	1,353,626	1,226,790	1,250,946	525	572	583

23. The Rarh people, in consequence of the dryness of their soil, are more healthy than the Bagri people, who, owing to the dampness of the alluvial soil, are subject to malarious and other fevers.

24. The prevalent diseases are cholera, fevers of various kinds, splenitis, hydrocele, and elephantiasis. The most common of these are cholera and fever. Both are commoner in the Bagri than in the Rarh. Cholera is due, in great measure, if not entirely, to the impurity of the water in the *jhils* and tanks, to the general inability of the people to protect themselves from cold in the cold weather, and to the neglect of the commonest sanitary precautions. Fever is due rather to general climatic and geological conditions. These causes being common to the whole district, it would seem they have very little effect on the density of population in any particular area, except in the case of a persistent epidemic of cholera in one spot, which may be said to be rare. This disease is, properly speaking, endemic throughout the whole district.

25. There have been no new crops or industries introduced since 1872, with the exception of the cultivation of potatoes in the Kandi subdivision. A new jute factory was

started three or four years ago in Jiaganj. It would appear to have no effect on the density of population in that area. The silk industry has declined since 1872 to a certain extent, but this decline has not affected the density of the population, so much as the occupations of the people.

26. A cholera statement is appended, showing the number of deaths from that disease during the last five years, from 1886 to 1890:—

1886	1,738	1889	4,558
1887	1,511	1890	743
1888	1,305	Average of five years,	1,971

Cholera Statement of 1891.

Months.	Sadar.	Kandi.	Lalbagh.	Jangipur.	Total.	Remarks.
1	2	3	4	5	6	7
January	28	...	13	...	41	
February	107	53	98	3	261	
March	283	113	88	47	531	
April	570	131	66	78	845	
May	125	3	22	43	193	
June	11	...	6	40	57	
July	1	4	...	8	13	
August	...	18	2	74	94	
September	16	1	1	76	94	
October	61	8	40	39	148	
November	459	169	148	170	946	
December	715	231	126	57	1,129	
Total ...	2,376	731	610	635	4,352	

Head IV.—Religion.

27. The following comparative statement will show the distribution of people according to religion and changes thereof since 1872:—

1872.				1881.				1891.				Remarks.
Hindus.	Mahomedans.	Christians.	Others.	Hindus.	Mahomedans.	Christians.	Others.	Hindus.	Mahomedans.	Christians.	Others.	
1	2	3	4	5	6	7	8	9	10	11	12	13
733,056	603,564	537	16,469	634,796	589,957	470	1,567	620,163	618,653	540	11,590	

N.B.—Decrease of Hindus in 1881 over 1872 98,260
Decrease of Hindus in 1891 over 1881 14,633
Decrease of Mahomedans in 1881 over 1872 13,607
Increase of Mahomedans in 1891 over 1881 28,696
Decrease of Christians in 1881 over 1872. 67
Increase of Christians in 1891 over 1881. 70

From this it will be seen that there has been a decrease of 98,260 Hindus, 13,670 Muhammadans, and 67 Christians since 1872. The cause of this may be ascribed to the fact of *thanas* Nalhati, Rampur Hat, and Pulsa, which were within the jurisdiction of this district, being transferred since 1872 to that of Birbhum. The present census shows a decrease of 14,336 Hindus and 228 Christians, and an increase of 28,696 Muhammadans since 1881, as will be seen from the above statement. No satisfactory explanation can be assigned for the increase of Muhammadans and the decrease of Hindus during the last ten years. It has been suggested that it may be due to the Muhammadans having, in the majority of cases, more than one wife, to the fact of widow-marriage not being permissible among Hindus, and of polygamy, though permissible, being very seldom practised by them. But the above explanation is by no means sufficient. No doubt the presence of the Nawab and of his family and dependants at Murshidabad exercises an influence on the Muhammadans of the

district, and tends to keep their numbers up. In the Rarh portion of the district the prevailing religion is Vaishnavism, which may be said to have influenced the religion of all the Hindus in this district. Its predominance is ascribed to the great reformer Chaitanya, who, on his preaching tour to Gour and Malda, passed through Murshidabad with his disciples, and converted the people. Chaitanya's cult was a form of Vishnuism. He left behind him several Vishnuite disciples and followers, who in course of time made numerous converts, and thus this particular form of religion obtained an ascendancy over all other forms of Hinduism then existing in the district; but now-a-days it has become so degraded that a new, mixed caste, calling "Vaishnava," has sprung up. This consists of persons born of men and women of different castes who live as husband and wife.

28. In consequence of the sacred river Bhagirathi passing through this district, it has been, from a very early time, a resort of a large number of pilgrims during "Dasahara Gangasnan" and "Baruni Gangasnan" in June and March.

29. Kriteswari, a holy shrine of the goddess Kali, situated in the Kalianganj *thana* of the Lalbagh subdivision, the importance of which may be traced to an early age in the Vedic period, is also visited by a number of pilgrims from the Rajshahi, Rangpur, and Dinajpur districts during the months of Baisack (April) and Pous (January). The effect of these pilgrimages is purely temporary. Doubtless the shrines, &c., give employment to a few persons, but the pilgrims come and go.

30. No proselytism is carried on here except by the Christian missionaries, whose efforts meet with very little, if any, success. Madhupur, in the Berhampore Municipality, is a village inhabited entirely by poor Native Christians, who number 50 or 60; but a conversion to Christianity is very rare.

31. There has been no abnormal increase or decrease of any particular religion or sect here since 1872. The only new sect that has grown up since then is the Theosophists. Their leaders, tenets, and aims have been of late too prominently before the public to need notice here. They number 35 or 40, are chiefly Hindus, and were included under that head in the Census Report.

32. Figures showing the number of people professing the chief religions are given below:—

Hindus	...	620,163	Muhammadans	...	618,653
Jains	...	2,257	Christians	...	540
Brahmo Somaj	...	29	Others	...	9,043

Head V.—Infirmities.

33. The subjoined statement shows the distribution of infirmities:—

Thanas and Subdivisions in Rarh and Bagri.	Insane.		Blind.		Deaf and Dumb.		Lepers.		Remarks.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
Sadar ...	72	52	312	274	201	136	233	62	
Bhagwangola ...	1	3	16	8	10	8	6	8	
Shahanagar ...	5	4	12	11	7	4	11	5	
Manullabazar ...	1	1	6	4	2	2	1	1	
Diwansarai ...	9	5	43	31	31	20	19	9	
Suti ...	13	11	47	54	44	23	80	33	
Total ...	101	76	436	382	295	193	350	118	
	177		818		488		468		
Kandi subdivision	41	37	74	70	73	79	270	84	
Raghunathganj...	7	5	33	41	13	11	32	6	
Mirzapur ...	11	14	33	33	22	20	55	14	
Shamsirganj ...	13	18	41	51	12	...	10	...	
Kalianganj ...	3	2	23	20	22	20	45	15	
Asanpur ...	7	7	15	22	25	15	6	3	
Sagardighi ...	8	6	20	14	16	6	15	6	
Total ...	90	89	239	251	183	151	433	128	
	179		490		334		561		
Grand Total ...	356		1,308		822		1,029		

34. It is a reputed fact that insanity is more prevalent among those consuming excessive quantities of *ganja* and intoxicating liquors.

35. Beyond the above, no abnormity in the distribution of infirmities in relation to parts of the district, religions, castes, and occupations is observable, infirmities being uniformly distributed in the above respects.

36. Insanity was explained to the enumerators as complete mental aberration—mere eccentricities or erratic conduct were not to be considered sufficient to justify a person being entered as insane. Moreover, the enumerators included under this heading only those that were insane at time of enumeration, and not those who, though insane at times, were at that particular time in a lucid state. The enumerators understood these principles and acted upon them. I think that the same may be said of leprosy. It was clearly explained to them that only people afflicted with "galitha kushtha" or corrosive leprosy were to be entered as lepers, and they were given to understand that the distinctive signs of this disease, as distinguished from "dhabal" or white leprosy, were enlarged and curved joints, fingers, and toes, ulcerations, &c.

37. The popular belief amongst the Hindus is that leprosy is a divine visitation for grievous sins. It exists chiefly among the lower orders of Hindus and Muhammadans, and is more prevalent among the latter than the former.

38. It is also attributed to the use of beef and unwholesome food, such as rotten fish, or of onions and garlic in excess, aggravated by the effect of the heat, while some of the higher and more enlightened classes attribute it to an insufficient use of salt.

Head VI.—Education.

39. The following two Tables are provided for ready reference. Table I contains figures according to Census Reports; Table II according to Educational Reports:—

Table No. 1 showing Statistics of Education according to Census.

1872.				1881.				1891.			
	Pupils.				Pupils.				Pupils.		
Schools.	Males.	Females.	Total.	Schools.	Males.	Females.	Total.	Schools.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12
114	632	7	639	439	15,845	423	16,268	657	17,088	586	17,674

N.B.—Increase of 15,213 male scholars over 1872 in 1881 } Education further advanced amongst both the sexes
Ditto 436 female ditto ditto } than in 1872.
Ditto 1,243 male scholars over 1881 in 1891 } Not much advanced.
Ditto 163 female ditto ditto }

Year.	Pupils.	Literates.	Illiterates.	Total.	Percentage of literates and illiterates on the whole population.	
1881	16,268	33,782	1,176,740	1,226,790	2·7	} Advance of education 1 per cent. on the total
1891	17,674	47,521	1,185,751	1,250,946	3·7	} population of 1881.

Table No. 2 showing the Comparative Progress of Education in the Murshidabad District from 1881-82 to 1890-91, compiled from Educational Reports.

Name of Year.	Number of schools.	Number of scholars.	Caste and Creed.				Males.	Females.	Secondary Education.			Primary Education.			Special schools.	Indigenous schools.
			Hindus.	Muhammadans.	Christians.	Others.			High English.	Middle English.	Middle vernacular.	Upper primary schools.	Lower primary schools.	Girls' schools.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1881-82	439	12,747	9,297	3,399	9	37	12,252	495	7	13	35	33	276	17	...	58
1882-83	495	14,913	10,723	4,158	9	22	14,413	499	7	14	33	32	374	18	...	18
1883-84	531	16,447	11,902	4,496	24	26	15,981	466	7	15	30	30	402	33	1	13
1884-85	660	20,638	14,880	5,601	25	32	19,866	772	7	16	34	38	511	46	2	4
1885-86	701	21,471	15,256	6,138	36	41	20,686	815	7	15	31	41	547	46	4	16
1886-87	835	24,869	17,059	7,756	19	35	23,939	930	7	16	34	45	654	50	14	15
1887-88	810	24,421	16,681	7,686	6	68	23,602	819	8	15	34	39	644	43	7	20
1888-89	727	23,877	15,886	6,749	10	36	22,180	697	9	15	32	45	567	35	17	15
1889-90	647	21,365	14,955	6,302	17	91	20,667	698	10	16	28	48	505	19	12	9
1890-91	657	21,721	15,052	6,586	16	67	20,885	836	10	16	24	53	515	21	11	8

It will be seen that the figures for the number of scholars, according to these two reports, differ for both the years 1881 and 1891, the difference in the latter year being shown by the following figures, viz.—

Seventeen thousand six hundred and seventy-four according to census; and twenty-one thousand seven hundred and twenty-one according to Educational Department.

I am inclined to think that the latter figures are more correct. Table II shows clearly the increase in English and vernacular education. The area of the district being 2,144 square miles, in 1881, there was according to Table II a school in every 4·9 square miles, and in 1891 in every 3·26 square miles of area. In these ten years the number of scholars has increased by 70·5 per cent. Taking the population of the district in 1881 as 1,226,790, of whom 586,483 only are males, and calculating the number of persons of a school-going age at 50 per cent. of the total population, there were 87,972 males of a school-going age in 1881-82, and the number of boys actually attending school at the time was 12,250. There was thus 1 at school out of every 7 of a school-going age in 1881-82, and corresponding figures for 1891-92 show an average of 1 in every 4.

40. By a similar calculation for girls, it appears that there was 1 girl at school in every 194 girls of a school-going age in 1881-82, and 1 in every 155 in 1890-91.

41. The pupils attending the schools of this district are, for the most part, either Hindus or Muhammadans. There are also a few Native Christians, both aboriginals and non-aboriginals, a few Oswals (who follow the Jain religion and are shown under heading "Others" of Table II), and some non-Christian aborigines; but their number is very small and bears but an insignificant proportion to that of the Hindus and Muhammadans.

42. The total number of aboriginals returned in 1880-81 was only 2, whereas the number returned in 1890-91 was 34. There are no special schools nor any special facilities for the education of aborigines. There is in fact only one school with a fair number of students belonging to the aboriginal races. I refer to the lower primary school of Dhangarpara, in the Kandi subdivision, at which 28 boys of the Dhangar class were returned on the 31st March 1891. Three Sonthals were returned for the Jangipur subdivision in 1890-91 as reading in the Shikarpur Lower Primary School; but with the exceptions above-mentioned, the number of aborigines attending any one school is small. the total number of this class of people being insignificant and scattered over a large area. Exact information about the aborigines is necessarily meagre, because, owing to the smallness of their number, the Educational Department does not keep a detailed account of this district, nor do its Returns show the names of different aboriginal races.

43. The Hindus are far ahead of their Muhammadan brethren, as is shown by the larger number of Hindu boys returned every year. They are found in a larger percentage in higher grade than in lower grade schools. Thus, their percentage is the highest in high schools, and decreases as we approach the middle and primary schools. The reverse is the case with the Muhammadans. Their percentage is highest in the lower primary schools, and falls as we ascend, being lowest in the high schools; but in no class of schools can the Muhammadans approach the Hindus in number.

44. There are no special schools for the Muhammadans. They read in the same schools with the Hindus. Generally speaking the latter are the more advanced in all parts of the district. They pass the largest number of candidates at all public examinations, and carry off the largest number of scholarships. Yet the Muhammadans may be said to have done very well from 1881-82 to 1890-91. The proportion of Muhammadan to Hindu scholars was as 7:19 in 1881-82, but in 1890-91 it was as 7:16. This increase is not confined to any one class of schools, but is distributed through all classes, being greatest in the lower primary schools. From this it would seem that the Muhammadans are taking a keener interest in education.

45. Of the four subdivisions of this district, Kandi is the most advanced in point of education. It has the largest number of schools and scholars, and shows the best results in the public examinations. Next comes the Sadar subdivision, Jangipur is the third, and Lalbagh the least advanced.

46. The municipalities have some of the best schools within their limits. The total male population within the municipalities of this district was 38,429 according to the last census. Calculating at the usual rate of 15 per cent., there are therefore 5,764 boys of a school-going age within the municipalities, of whom 3,393 were at school in 1890-91 (exclusive of the number reading in the Berhampore College, the returns for which are not available); the number of boys at school was therefore more than half of the total number of a school-going age.

47. The total number of female students within the municipalities was 472, distributed among 12 girls' schools.

Head VII.—Language.

48. No figures for 1872 under this head are available, hence changes since that date cannot be noticed; but the figures for 1881 are available. From the subjoined Table it will be seen that Bengali is by far the commonest language in the district:—

Year.	Bengali.	Hindi and Urdu.	English.	Persian.	Others.
1	2	3	4	5	6
1881 ...	1,128,359	93,111	177	84	5,059
1891 ...	1,120,841	122,113	92	174	7,726

It will also be noticed that the Bengali-speaking people have decreased since 1881, while according to the results of the present census the Hindi, including Urdu-speaking, people have increased. This fact may be noticed along with the peculiar increase of Muhammadans under heading IV. Religion Hindi is prevalent only in City Murshidabad, which fact is doubtless due to that city being the seat of the Nawab and his dependants. In city Murshidabad there are 15,213 Bengali-speaking people, and 14,061 Urdu and Hindi-speaking people.

49. The number of Sonthali-speaking people in 1881 was 1,438, whereas the present number is 6,558. This is due to the increased immigration of Sonthals into the district.

50. There has also been a marked decrease in the Uriya language and increase of Paharia language, as will appear from the figures given below :—

1881.		1891.	
Uriya ...	... 1,339	Uriya ...	... 296
Paharia ...	... Nil	Paharia ...	... 438

But beyond this no noteworthy changes have taken place in any language or well-marked dialect.

Head VIII.—Castes.

51. The ethnical aspects of the Murshidabad District, partly from its geographical position and partly from its early history, present a very mixed population.

52. The following is a summary of the different castes in the district, arranged as far as possible in the order of social precedence as locally recognized.

Hindus.

Superior Castes.

53. *Brahmans*, 31,541.—They are generally priests, landholders, *samindars* and Government servants, tenure-holders and occupancy *raiyats*. The majority are poor, and some of them have degraded themselves by accepting menial services under several other castes.

The Bengal Brahmans are commonly divided into three main sub-castes.

(*a*) Rarhi. | (*b*) Barendra. | (*c*) Vaidik.

The Rarhi Brahmans derive their name from the word 'Rarh,' which means the high-lying alluvial tract on the west bank of the river Bhagirathi. The current tradition is that early in the 11th century A.D. five Brahmans were sent by the Raja of Kanauj to Adisura, the then King of Bengal, as the Brahmans then settled in Bengal were too ignorant to perform the necessary Vedic rites and ceremonies.

The Barendra Brahmans claim to be descended from the five Kanaujia Brahmans imported by Adisura by their original or Hindustani wives, and their claim is supported by the fact that it is only amongst the Barendras that all the five Vedas are found to prevail; while the Rarhis, who are considered to be born of the women married in Bengal, and hence of inferior birth, belong only to one order of Vedas, viz., the Sham Veda. The Rarhis, however, in spite of the fact of their belonging only to one order of the Vedas, claim to be the descendants of the original wives. The word 'Barendra' takes its name from the tract of the country known as "Barendra" lying north of the river Padma, between the Karatoya and Mahanunda rivers, and corresponding roughly to the districts of Pabna, Rajshahi, and Bogra.

Vaidiks.—Some differences of opinion exist concerning the origin of the Vaidik Brahmans. Many have been led to describe them as descendants of the original Brahmans of Bengal who refused to accept the reforms of Ballal Sen and took refuge in regions beyond his jurisdiction. Genealogists of rival sub-castes maintain that Ballal Sen excluded them from his scheme, on the ground that they did not come up to his standard of purity of descent. All, however, agree in honouring them for their adherence to Vedic rites, their zeal for Vedic studies, and their social independence. Besides these, there are Bhats numbering 135 in the district. Formerly they were heralds and genealogists, but have now lost their position of dignity, and are merely message-bearers and beggars. They claim to be Brahmans, but are not accorded the respect belonging to that rank.

54. *Kshatriyas.*—These formed the second caste in the traditional Hindu system, but at the present day it is believed that no pure Kshatriyas remain—at least in Bengal. Many classes still lay claim to the rank, and in support of this claim refer to the fact that they assume the sacred cord and study the Vedas, as is enjoined in the sacred books.

55. *Rajputs*, 6,695.—This caste also claims the honour of Kshatriyahood. They come from the North-West. The peculiar characteristics of a Rajput are a strong passion for field sports combined with an equal distaste for peaceful means of earning a livelihood. According to local phraseology, they are subdivided into two classes—Kenyas, who settled near Murshidabad for mercantile purposes, and the Rajputs proper, whose ancestors formerly served in the army. Many of them still cling to the belief that Government and the trade of arms are their proper business in life, and these motives lead them to regard education—and more especially the higher education—as clerkly studies and nothing else.

56. *Agarwalas and Marwaris, Oswals and Seths*—They are merely classes of up-country traders who themselves lay claim to Kshatriyahood, and are generally ranked amongst the

Rajputs. They have been settled in this district for some generations, and still devote themselves to mercantile pursuits. Some of them also hold land and are among the richest men in the district. They live in the large commercial centres on the Bhagirathi, chiefly at Jiaganj, Baluchar, Jangipur and Dhulian. The Seths are possibly the descendants of the great banking firm of Jagat Seth. There is only one recognized descendant of Jagat Seth now alive, who dwells in his ancestral residence at Murshidabad. The word "Seth" however, is merely a synonym for banker.

57. *Vaisyas*, 929.—A caste claiming to be the modern representation of the Vaisyas of classical tradition. They have relinquished many of the peculiar duties enjoined by Manu, though still wearing the sacred cord. Vaisyas are permitted to read one of the four Vedas—the Yajur Veda. There are very few in this district; tolerable Bengali scholars, but few learn English.

58. *Baidyas*, 1,232.—The name Vaidya does not occur in Manu, but the 'Ambusthas' are there said to be the offspring of a Brahman father and a Vaisya mother, and their profession to be the practice of medicine. The separation of the Vaidyas into two divisions is ascribed to the famous Vaidya King Ballal Sen, one of which wore the sacred thread, while, with the other, investiture with the thread was optional.

59. *Kayasthas*, 13,566.—The earliest reference to the Kayasthas, as a distinct caste, occurs in Yajnavulkya, who describes them as writers and village accountants. The Bengal Kayasthas are divided into four sub-castes: (1) Uttar Rarhi; (2) Dhakin Rarhi; (3) Barendra, and (4) Bangaja. The Uttar Rarhis are met with in this and the neighbouring districts; Dakhin Rarhis in Hooghly and the other southern districts; Bangajas in Dacca; and Barendras in Rajshahi and Pabna. Clerical work is believed to be the original occupation of the caste, but they have raised themselves by their intelligence, industry, and wealth to a foremost rank in Hindu society. They hold many respectable posts under Government.

Intermediate Castes.

60. *Telis*, 13,159 / *Tilis*, 6,664. It is doubtful whether these two names do not represent two separate castes. The Telis proper are oil pressers and oil sellers by hereditary occupation. The Tilis are traders, grain merchants, and landholders, and have by their wealth raised themselves to a high position. The family of the Kasimbazar Rajas, now represented by the Maharani Surnomoyi, belongs to the Tili caste.

61. *Tambuli* or *Tamulis*, 765.—Originally growers and sellers of *pán* or betel-leaf, but some are now traders and landed proprietors.

62. *Tantis*, 10,854.—Weavers, sometimes well-to-do, but generally their condition is not so good as it used to be in former times.

63 *Sadgop*, 36,658.—Originally a branch of the great cattle-tending caste, but the Sadgops are now ordinary cultivators, and are the most respected of agriculturists. They are very numerous in this district.

64. *Kaibarttas*, 91,900.—By far the most numerous caste in the district. The persons bearing this name are divided into two classes, the Jalia Kaibarttas and the Chasa or Halia Kaibarttas. The former, who alone in ancient times bore the name of Kaibartta, are fishermen, and usually poor, except in some favourable situations on the banks of the Ganges. The Chasa or Halia Kaibarttas form the majority of the Hindu cultivators of the soil. Like all cultivators, they are poor, but they are not despised, as the fishermen are.

65. *Aguris*, 259.—A respectable mixed class of cultivators, not badly off.

66. *Kansaris*, 305.—The Kansaris are numerous and well-to-do, and those in Berhampore are reckoned to be the most expert workmen of their class in Bengal. In the rest of the district they are few in number and poor.

67. *Sankaris*, 161.—These people are cutters of conch-shells and manufacturers of bracelets.

68. *Kamars*, 5,567.—Blacksmiths.

69. *Kumhars*, 9,087.—Potters. They are said to be divided into two sub-castes, viz. Barendra and Rarhi. Some say that the Barendra Kumhars of this district are descendants of one of the sons of Rudra Pal.

70. *Baniyas*, 15,902.—This class of people are numerous, and almost all of them are well to-do. They are subdivided principally into two classes—(1) Gandha Banik, 7,322, most of them are shopkeepers and cultivators; they are not considered amongst those who are generally despised by the public. (2) Subarna Banik, 3,269, these are dealers in gold and silver, merchants, bankers and holders of landed property. The position of this caste forms an anomaly in Hindu society. They are held by some to be an offshoot from the Sanskrit caste of Vaisyas, which ranked above all Sudras. In Bengal the Subarna-Baniks are held to be a peculiarly impure and degraded caste. According to strict theory, contact with their shadow causes contamination; but in practice the great wealth of many members of this caste has gained for them a most respectable position. Some of them have even acquired the much coveted titles of Rajas and Maharajas.

71. *Bhars*, 91.—Mimics.

72 *Napit* or barbers, 13,789.

73 *Goalas*, 35,516.—Cowherds and milkmen. The second most numerous caste in the district.

74. *Madaks* or *Maira*, and *Kuri*, 2,625.—Sweetmeat makers.

75. *Halwai*, 914.—An up-country caste of sweetmeat sellers.

76. *Kuris*.—This is another name for Madak.

77. *Kurmis*, 2,061.—An up-country caste of shopkeepers, cultivators, and domestic servants.

78. *Koiris*, 1,973.—Cultivators. An up-country caste of market gardeners, &c.

79. *Malakars*, 1,454.—A caste employed in making garlands and providing flowers, especially for the Hindu temples.

80. *Sonars*, 4,128.—Goldsmiths.

81. *Sutradhars*, 8,023.—Carpenters and cultivators. They generally make household furniture, beams, wheels, and ploughs.

82. *Chains*, 36,686.—Dealers in vegetables, cultivators, &c.

83. *Gareris*, 658.—The shepherd, goatherd, and blanket weaver caste. They come from the west.

Low Castes.

84. *Jugis*, 4,071.—They are weavers and also cultivators. People of this caste are numerous in this district.

85. *Kapalis*, 70.—Said to be weavers, and there are very few here.

86. *Dhanuks*, 5,357.—This is properly a Bihar caste, but they are numerous in this district. Practically all that is known about them is that they are a low caste of Hindus employed in personal service and agriculture.

87. *Kahars*, 2,514.—Bearer or a palki-bearing caste, many of whose members are employed as domestic servants.

88. *Sunris*, 10,724.—A large and widely diffused caste, whose original profession is believed to be the manufacture and sale of spirituous liquors. A Sunri is said to be a very degraded individual, indulging freely in intoxicating liquors.

89. *Mals*, 13,037.—Many persons of this caste are employed as *chaukidars* or village watchmen. Some are snake-charmers, wrestlers, &c. Hunting appears to be the original occupation of Mal Paharias.

90. *Binds*, 818.—Boatmen, fishermen, &c. They are also employed in earthwork, hunting, and manufacturing saltpetre.

91. *Chasa Dhobas*, 6,326.—A cultivating and trading caste, some of whom are occupancy or non-occupancy *raiyats*, and some have risen to the position of tenure-holders. They pretend to rank above the Dhoba (washermen), who are certainly much inferior to them in every respect.

92. *Pods*, 13,065.—The social status of Pods is decidedly low. They will eat, drink, and smoke with the fishing sub-castes of Bagdis, and these are ordinarily deemed to be nearly their equals in rank. The great majority of the caste are engaged in agriculture, as tenure-holders and occupancy or non-occupancy *raiyats*. A few have risen to be *zamindars*. Many Pods have taken to trade, and goldsmiths, blacksmiths, carpenters, thatchers, &c., are also found among them.

93. *Bagdis*, 39,651.—A cultivating, fishing, and menial caste, who appear to be closely akin to the tribes whom we may call aboriginal. Bagdis are divided into four sub castes: Tentulias, Dulias, Kusmetias, and Matias All sub-castes except the Tentulias admit into their circle members of any caste higher than themselves in social standing. Their social rank is very low. Some Bagdis eat beef and pork and are greatly addicted to drink.

94. *Kochh*, 162.—Now the great majority of the Kochh inhabitants of Northern Bengal invariably describe themselves as "Rajbansis." They claim their descent from Raja Dasaratha, father of Rama, a Kshatriya by caste. Although there is no historical foundation for the claim of the Rajbansis to be Kshatriyas, it is a singular fact that the title "Rajbansi" serves much the same purpose for the lower strata of the Hindu population of Northern Bengal as the title "Rajput" does for the landholding classes of dubious origin all over India. In spite of their pretensions to be Kshatriyas, the social status of the Rajbansis is extremely low, and no well-known caste will take cooked food from their hands. The caste as a whole may be described as agricultural, though many make their living as fishermen, carpenters, &c.

95. *Nama Sudras, Chandals*, 24,319.—The Chandals of Bengal invariably call themselves Nama Sudra. The derivation of this name appears to be from the Sanskrit *Namas* (adoration). This interpretation is understood to be, that the Chandal is bound to do obeisance even to a Sudra. Manu brands them as "the lowest of mankind" sprung from the illicit intercourse of a Sudra man with a Brahman woman, whose touch defiles the pure and who have no ancestral rites.

At the present day the term Chandal is throughout India used only in abuse, and is not acknowledged by any race or caste as its peculiar designation.

96. *Doms*, 6,800; *Domra*.—Sometimes called Chandal by outsiders, a menial caste of Bengal. The Dom community is a large one, and the degraded position forced upon them by reason of the functions which some of them perform is, on the whole, acquiesced in by the entire caste, most of whom however follow the occupation of making baskets and mats. Taking food as the test of social status, the Doms eat beef, &c., and the flesh of animals which have died a natural death.

97. *Chamars*, 14,741; *Muchis* 19,957.—Muchi, the leather-dressing and cobbler caste by origin, doubtless a branch of the Chamars, though its members now repudiate that name and

claim to be a distinct caste of somewhat higher social position. It is said that the industry of tanning is lower than that of cobbling, and hence the caste of Chamar ranks decidedly below that of Muchi. The ordinary Hindu does not consider the touch of a Muchi so impure as that of a Chamar.

98. *Dhobas*, 4,558. Washermen.—In point of social standing Dhobas hold the lowest place among the Hindu public. A Dhoba or a washerman has always been associated with the indigenous ass, which carries the soiled clothes down to the bank of the river or tank and takes them back clean to the house. The necessity of Hindu society gave rise to a very steady demand for the services of a washerman, and for this reason only a small portion of the caste have abandoned their distinctive occupation.

99. *Dusadhs*, 2,721.—A degraded low caste, who are largely employed as village watchmen, &c.

100. *Musahars*, 1,594.—A low caste people, who earn their livelihood by daily labour, carrying loads, &c.

101. *Sonthals*, 4,879.—They come from the Sonthal Parganas. A hill tribe who earn their livelihood by daily labour, &c.

102. *Kols*, 6; *Oraons*, 86.—These people come from the Chota Nagpur districts and earn money by daily labour.

Musalmans.

103. *Mughuls*, 912; *Pathans*, 10,404; *Sayyids*, 7,383; *Shaikhs*, 568,048.—They are most numerous in the east of the district, and in the flat alluvial tract between the Bhagirathi, the Ganges, and the Jalangi they outnumber the Hindus. Most of these belong to the low class Muhammadans and are cultivators of the soil. In the western part of the district, in *pargana* Fatehshingha, historically known as Sarkur Sherifabad, there are many old and respectable Muhammadan families, whose forefathers originally came from Persia and Arabia with different Muhammadan conquerors. They are all Shaikhs and Sayyids of the Sunni sect. It is also noteworthy that, in the city of Murshidabad itself and in the immediate suburbs, the Hindus greatly predominate. No new Muhammadan sects are at present springing up in the district. The family of the present Nawab Bahadur of Murshidabad originally came from Persia, and claim to be descended from Sayyids, or the posterity of the prophet. The great majority of the Muhammadan population are not Shiahs, but Sunnis of the Hanifi sect. Many of the poor husbandmen are Ferazis, but fanaticism is hardly known amongst them. Pathans are reckoned separately among the Muhammadan natives of India. In the same category also are ranked Mughuls, the reason being that most of them migrated from other countries, such as Afghanistan, Baluchistan, Bokhara, and other places. But there are Pathans among the cultivating classes also. These, of course, cannot be counted among the immigrants. They are natives of the soil and distantly connected with the original race.

Head IX.—Occupations.

104. The following is a classification of occupations by caste, as suggested for the purpose of this report.

105. *A.—Agricultural groups subdivided according to their agricultural status.*

(1) Sadgops.
(2) Kaibarttas (Halia).
(3) Aguris.
(4) Kurmis.
(5) Dhanuks.
(6) Chasa Dhobas.
(7) Kochh (Rajbansis).
(8) Pods.
(9) Bagdis.
(10) Chandals (Nama Sudras).

As regards these castes it may be said that agriculture is their characteristic pursuit, and the majority of them are occupancy or non-occupancy *raiyats*. Some hold tenures, and few have risen to a fairly good position. Almost all the castes of this group invariably cultivate fields of paddy and different kinds of *rabi* crops. Rajbansis, Pods, Bagdis, and Chandals, however, are cultivating *raiyats*, with or without occupancy rights; some are landless day labourers paid in cash or kind; and others hold their fields as *adhiars*, paying half the produce to their immediate landlord. The women of their family generally assist their husbands in weeding, and afterwards gathering, threshing, and bringing home the harvest from their fields.

106. *B.—Professional.*

(1) Brahmans ... Priests.
(2) Vaidyas ... Physicians
(3) Kayasthas ... Literate class.
(4) Kumhars ... Potter.
(5) Napits ... Barbers.
(6) Malakars ... Make garlands and provide flowers.
(7) Sutradhars ... Carpenters.
(8) Dhobas ... Washermen.

All these castes follow their respective professions. Kayasthas as a literate class were formerly looked upon as the only caste who used to manage the affairs of the country in the capacity of Diwan, &c., to the ruling power. No other castes were allowed to follow this profession, but nowadays Brahmans, Vaidyas, and several other castes are being employed,

and holding many posts under Government and private persons. There are no other special occupations of Brahman, Vaidya, and Kayastha women except the following: Brahman women, who are generally poor, prepare the fibre from country cotton (*karpas*) and spin it, thereby making *paita*, the sacred thread worn by Brahmans. The wives of Kumhars assist their husbands fashioning the globular part of the vessels, while the men make the necks and rims. Napit, Malakar, and Dhoba women all, as a rule, carry on their respective professions themselves, sometimes quite independent of the male members of their family. The wives of Sutradhars or carpenters are hardly seen to assist their husbands in carrying on their profession.

107. *C.—Commercial.*

(1) Agarwalas	...	Merchants.	(5) Tilis	...	Traders and grain-merchants.
(2) Marwaris	...	Bankers.			
(3) Oswals	...	Money-lenders, &c.	(6) Telis	...	Oil pressers.
(4) Baniyas	...	A class who trade in money.	(7) Sunris	...	Wine sellers.

This includes bankers, money-lenders, traders, wholesale-dealers, &c. Baniya, a generic name, derived from Sanskrit *Vanij*; a merchant, applicable to almost all the trading castes throughout India. If a man trades in money rather than in commodities, he is commonly known as *mahajan* or banker; but a rich Baniya rather keeps a shop for the purpose of selling silver and gold coins, such as mohurs, &c. The women of these castes can hardly be found to assist their husbands in carrying on their work, except the Telis and Tilis, who generally sell oil and grains, &c., themselves.

108. *D.—Artizans including workers in—*

(1) Fabrics and dress stuffs	...	(1) Tantis	...	Weavers.
		(2) Jugis	...	Do.
(2) Food and drink	...	(1) Madaks	...	Sweetmeat makers.
		(2) Hulwais	...	Ditto.
		(3) Kuris	...	Ditto.
		(4) Goalas	...	Milkmen.
		(5) Sunris	...	Wine sellers.
(3) Animal substance	...	(1) Sankaris	...	Cutters of conch shells, &c.
(4) Vegetable substances	...	(1) Koiris	...	Market gardeners, growing and selling all kinds of vegetables.
		(2) Kunjras	...	
		(3) Chains	...	
(5) Mineral substance	...	(1) Sonars	...	Goldsmiths.
		(2) Kamars	...	Blacksmiths.
		(3) Kansaris	...	Makers of kansa and brass utensils.

Tanti and Jugi women generally assist the male members of their families by spinning threads, &c. Females of Madaks and Halwais carry on their shops sometimes themselves. Koiri and Kunjra women also sell all kinds of vegetables themselves.

109. *E.—Pastoral Groups.*

(1) Gareris. | (2) Goalas.

The large majority of Gareri caste find employment as shepherds, goatherds, or blanket weavers. It is possible that they may be an offshoot from the Goalas, differentiated by keeping sheep, and taking to the occupation of weaving. Goalas as a rule keep cows and calves besides their ordinary occupation of selling milk, butter, &c.

110. *F.—Hunting and Fishing Groups.*

(1) Mals. | (2) Binds.

Properly speaking, these people do not hunt wild animals nowadays, but catch birds, &c. Their women do not assist them in their industrial pursuits.

111. *G.—Serving Groups.*

(1) Dhanuks. | (3) Kahars.
(2) Kurmis. | (4) Bagdis.
(5) Chandals.

These are menial classes, generally employed in domestic service. Their women also earn money by daily labour, carrying loads, &c.

112. *H.—Unproductive Groups.*

(1) Actors and mimics, Bhar.
(2) Astrologers, Acharjyas and Dybajnas.
(3) Dancers and singers.
(4) Devotees.
(5) Genealogists and bards, Bhats.
(6) Jugglers, snake-charmers, &c., Mals.
(7) Musicians and ballad reciters, *Badyakars*.
(8) Tumblers and acrobats, *Bajikors*.

Head X.—Administrative.*

I.—Administration.

113. The general instructions issued by the Superintendent of Census Operations were strictly followed, except as follows:—

In the Jangipur subdivision all the houses were numbered in a mixed-up-way, irrespective of occupied and unoccupied ones. This is, the Subdivisional Officer says, because he was not furnished by my predecessor with any copy of the instructions at the time about the numbering of houses, but all the Subdivisional Officers were, I think, in the same position. The mistake was a bad one, and too serious to be rectified when I discovered it at my inspection of the Jangipur office. Again, Mr. Luson thought it well not to appoint the enumerators *by name* at the prescribed time (*vide* Census Superintendent's circular No. 12, dated 26th September 1890), but to send blank *parwanas* to Charge Superintendents, and even this was not done till the 8th December last. I informed the Census Superintendent, by a demi-official, what trouble this occasioned us when the order to put numbers on houses came; and in future I would strongly advise *early* appointment of enumerators. Mr. Luson did not entrust the Subdivisional Officers with the arrangements for their respective subdivisions. They remained consequently uninformed of what was actually being done till the end of November last, when I discovered this and issued the necessary instructions, requesting them to take charge of census work within their respective jurisdictions. Had I continued this policy and attempted to do everything myself, I am confident the result would have been signal failure. Even as it was, the Subdivisional Officers and I had all our work cut out to finish operations in time. My predecessor also did not make over the census of the municipalities to the respective Chairmen. In the case of Lalbagh there was consequently great confusion of rural and urban areas. I requested the Chairmen to take charge as Superintendents of the census work on the 10th December last; but even so, there was a rush to get all finished in good time in at least one large municipality. The old census registers, A and B, of all the subdivisions had not been properly corrected, nor the new villages noted therein certified by a Deputy Magistrate as laid down in the Census Superintendent's circular No. 1, dated the 7th May 1890. I, therefore, thought it proper to send them back in the middle of December for resubmission, after making necessary corrections. At first there was a mistake made by numbering blocks serially according to each *Circle*, whereas the blocks of each *charge* (or *thana*) should have been serially numbered. Instructions were issued subsequently to Subdivisional Officers to see that the correct serial numbering was adopted. Again, as all the blocks were made up at the Sadar, without consultation with Subdivisional Officers or local knowledge, the result was that houses in villages which were not contiguous were sometimes formed into one block, when, perhaps, they were miles apart from each other. The blunder was only discovered when I made over the charge of the census to Subdivisional Officers, who ought, in my opinion, to be made the unit of administration, *from the beginning*, in any future census.

114. The definition of a village, as laid down in paragraph 2 of the Census Superintendent's Circular No. 10, dated the 30th July last, was observed, and the adjacent *tolahs*, *paras*, *pattis* and *mohullas* were ordinarily included with the central village. Only when these *tolahs*, *paras*, &c., were found to be large or at a considerable distance from the central village, they were regarded as separate villages. Practically an Indian "village" has never been yet defined.

115. The definition of a "house," in the second instruction to supervisors, was observed. When a house was inhabited by one family with its resident dependants, it bore one single number, but when different families living in separate mess occupied the same enclosure, different numbers were put on the buildings according to the number of separate families.

116. The size of the charge or sub-charge, except in the case of the Municipality, was conterminus with the area of the *thana* or out-post respectively.

117. Each charge or sub-charge was divided into Circles. The division was based chiefly on local advantages. Owing to the paucity of the number of intelligent persons fit for the post of a supervisor in the interior, the size of a Circle had to be enlarged in several places beyond the prescribed limit. The average size of a Circle in the Sadar Subdivision is ascertained to be about 5·8 square miles, that in the Lalbagh Subdivision 4·8 square miles, in Jangipur 7·5, and in the Kandi Subdivision 4·1 square miles.

118. The blocking was mainly done during the incumbency of my predecessor in office. The size of a block in the Sadar Subdivision may be roughly estimated to be ·31 square miles with an average about 40 houses. In the Lalbagh Subdivision the size of a block was ·29 square miles with 35 houses, Jangipur ·23 square miles, with 37 houses, and Kandi Subdivision ·29 square miles, with 40 houses.

119. Houses were chiefly numbered with coal *tar* bought locally The amount paid by the office for purchase of chalk and *tar* to number houses has amounted to Rs. 121-6-3 up to

* *Vide* letter No. 72G, dated the 8th April 1891, from G. E. Manisty Esq., Officiating Collector of Murshidabad to the Superintendent of Census Operations, Bengal.

date. The actual expenditure on this account exceeded the said sum. In several instance the expense being trifling was not charged for by supervisors.

120. As regards the permanent numbering of houses, I would suggest that the houses in Municipalities might possibly be permanently numbered at the cost of the occupiers, usually; but in rural areas it would be quite impracticable.

II.—Agency.

121. The Charge and Sub-charge Superintendents of rural areas were all Police officers, except one rural Sub-Registrar, who was a Sub-charge Superintendent. In heavy criminal districts with too few Police, like Cuttack, this would not have been at all advisable, but here it did not very greatly interfere with Police work.

122. The supervisors were generally picked from the educated classes of the people; some were Honorary Magistrates and Local Board Members; and school masters, pleaders, high and responsible officers of local *zamindars*, and independent gentlemen were utilized for the work.

123. The enumerators belonged to different classes of people, and included *zamindar's* servants, collecting *panchayets*, village headmen, shop-keepers, post-masters; and, in the Municipality, Government clerks, *muharirs*, &c.

124. The duties in almost all cases were willingly undertaken by the supervisors and enumeratos, the prevalent idea being that when Government wanted the census to be done with the help of its subjects, it was the duty of the subjects to promptly respond to the call.

125. There were no prosecutions except of one enumerator. The Sub-divisional Officer of Lalbagh reported against him and I summoned him, but he worked well after this and has since been acquitted. The Jangipur Sub-divisional Officer also served the Municipal Vice-Chairman, as Supervisor, with a notice to show why he should not be prosecuted, but there was no trial. The Sub-divisional officer's conduct in this is now under enquiry.

126. The duty of supervisors and enumerators involved no appreciable pecuniary expenditure as a rule, and in most cases the supervisors belonged to a respectable class, and never thought of charging Government for travelling allowance.

127. There were no paid census officers employed in the district.

III.—Attitude of the people.

128. This being the third time that the census has taken place, the people have grown accustomed to it, and no absurd rumours were consequently in circulation.

IV.—The results.

129. The results were, I believe, undoubtedly successful. From the constant checking and careful scrutinizing of the entries made at the preliminary enumeration both by my Sub-divisional Officers and myself, I believe that the figures arrived at by this census are practically accurate on all important points. Columns 3 and 4 of the schedule, however, proved absolutely useless, as so many people do not themselves know their own "mantra," and the sub-division of castes gave needless trouble without any compensating advantage that I can see. The Kaibarttas and the Subarnabaniks wanted to make the census an opportunity by which their sub-castes might be known under different names from what they have been hitherto known. The Kaibarttas would not submit to be called *Halia or Chasi* and *Jalia* as laid down in the instructions. They wanted to be all classed under the appellation *Das* in column 4 of the schedule, as they considered it beneath their dignity to call themselves *Chasi* or *Jalia*.

130. The Subarnabaniks again wanted to be classed as *Vaisyas*.

131. The total population of the district during the present census is 12,44,407 against 12,26,790 in the previous census. There has been an increase in the population of *thanas* Suti and Shamsherganj in the Jangipur sub-division, which is attributable to the formation of *char* lands and the establishment of many new villages. There has been a decrease in *thanas* Roghunathganj (Jangipur) and Bhogwangolah (Lalbagh) owing to certain villages having been washed away by the river Pudma. The gradual decline in the commercial prosperity of Jiaganj and Baluchur in the Lalbagh Municipality, connected probably with the altered condition of the Murshidabad Nizamut family, explains the decrease in those *thanas*. The general increase represents merely the natural excess of births over deaths, supplemented perhaps, by migration from other parts.

132 In conclusion, I must record the zealous manner in which all my Sub-divisional Officers exerted themselves to make the census a success.

Abstraction and Tabulation.

133. It having been at first arranged to have the whole work of abstraction and tabulation completed within 100 days from its commencement, certain daily tasks on the different abstraction sheets were fixed by the Superintendent of Census Operations.

134. At the outset much difficulty was experienced by the abstracting clerks in finishing the allotted daily task in time, but, in proportion as they became trained to the work, this difficulty was overcome.

135. It would have saved much time and incorrect abstraction had the schedule books been examined and corrected before the commencement of the abstraction, instead of being

brought to the Inspector for correction during the operation of abstraction itself. It may easily be imagined that in many cases of doubtful entries the abstractors intentionally omitted to apply either to the Inspector or to the Census Officer for reference, lest they might lose time inso doing, and hence lose pay through being unable to finish their allotted daily task.

136. The procedure adopted in the last census of having all the schedules examined and corrected before abstraction, seems to have been good, and one which might with advantage have been followed in the present census.

137. Sheets I and XI being the most important and intricate, it was very difficult for each clerk to make daily 1,666 entries from the schedules in the former, and 1,250 in the latter, and total them. A reader should have been allowed for sheet XI as for sheet I, and the tasks on them a little reduced.

138. There was no immediate check on the daily quality of the work performed by the clerks, unless and until the abstracted sheets were entered in the test slips and tested by the Inspector a week or more after. Had the abstracted sheets of one day been verified the next day by another batch of clerks, errors would have been detected at once. The clerks could then have been fined for wrong abstraction, and there might have been little or no cause for re-abstraction or adjustment. But under the existing arrangements the abstracting clerks, in order to finish their daily task and earn the day's wages in full, may have been tempted to count carelessly and enter inaccurate figures, in which case there was no immediate check. Though sheets V and VI were the easiest of all, there was no adequate check on them, even when the quality of the work was tested by means of test slips, as the column in these test slips showed only the total number of males and females.

139. Abstraction took nearly four months to complete. The quality of the work for the most part was inferior, inasmuch as it was found on test that several sheets were more or less defective. This caused much reabstraction and adjustment. If the abstraction had been allowed to continue till the close of September, the tasks on all the sheets reduced, and the quality of the work tested then and there by another batch of clerks, there would have been increased accuracy in the work.

140. Though the "dotting system" was introduced and universally adopted, it had, I think very little effect in establishing accuracy, as the clerks who verified the work were those who made the abstraction.

141. The pay of the abstractors should have been higher, as good and intelligent men were not available at the salary offered. Under instructions from the Census Superintendent, the abstracting clerks for the most part were also enumerators, and they were, except in the four municipalities and a few populous villages, for the most part only half-educated. Enumerators in the municipalities being either Government servants, schoolmasters, muktears, or men of like classes, they did not care to take service in the Census Department, and consequently the half-educated village enumerators had to be employed.

142. The form of the abstraction sheets was perfect and left no room for criticism, except for the fact that it would have been more convenient had more space been left between the lines in sheet XI. The R forms also might with advantage have been larger and written in the vernacular of the district, for the R slip clerk made mistakes in identifying the names of castes, thereby causing trouble and inconvenience in the process of tabulation. It is needless to add that these mistakes were obviated as much as possible by careful explanations to the clerks.

143. The arrangement by which the test slips were to be filled in daily by the Inspector himself, and kept *pari passu* with the abstraction, caused that officer too much work, and consequently test slip clerks were entertained at the rate of 1 for every 23 abstractors. The test slip forms were perfect in every respect, and of great use in correcting mistakes made and in the preparation of the abstraction sheets for the purposes of tabulation.

144. The limit of adjustment should, I think, have been from 2 to 3 per cent., instead of 1 per cent.

145. Tabulation took nearly seven months to finish in this district. The tasks in the case of some registers were high, *e.g.*, a tabulator could hardly finish the allotted daily task in Registers I, III, IV and V, VIA, VIB or C, and total them unaided during the six working hours.

146. There was not the slightest defect noticed in any of the tabulation register forms.

147. The suggestions made in paragraph 3 of the Superintendent's Circular No. 98, dated 6th January 1892, viz. to employ the whole staff at first on the simplest abstraction sheets (IV, V, VI, and VII), and then on the more difficult (II, III and IX), and finally the most intricate (I and XI), have my approval. I would suggest that the test slips should be bound in *thana* books and steadily filled up as each sheet was completed, thus leaving no margin for error either in re-abstraction or adjustment; and that the pay of the clerks should have been, say, Rs. 20 a month, of which one-fourth should be withheld till the work was found accurate on test.

S. M. W.—Reg. No. 6357J—90—18-8-96.

DISTRICT CENSUS REPORT.

No. 918C., dated Jessore, the 6th April 1892.

From—A. EARLE, Esq., Magistrate of Jessore,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your Circular No. 7T.—F., dated the 3rd October 1891, I have the honour to submit herewith a report on the results of the recent census of the district of Jessore.

REPORT ON THE CENSUS OF THE DISTRICT OF JESSORE, 1891.

HEAD I.—EARLY HISTORY, &c.

I HAVE had no means of obtaining original information under this heading. The early history of the district is to be found in Mr. Westland's report, and it would serve no useful purpose to quote from it. When the first census was taken in 1872 the area of the district was 3,658 square miles. In the year 1883 the subdivisions of Khulna and Bagerhat, with an area of 1,382 square miles, were detached from the district, and the subdivision of Bangaon with an area of 649 square miles was added to it. The area of the district thus constituted is 2,925 square miles. There have been no other changes of jurisdiction save those noted above since 1872.

HEAD II.—MOVEMENT OF THE POPULATION.

2. Statement A annexed herewith shows the population of each *thana* since the census of 1872, giving separately the figures for males, females, and both sexes. From the statement it appears that the population of the whole district increased by 9·55 per cent. during the first decade, commencing from 1872. It is also to be remarked that the percentage of increase is greater in the case of males than in the case of females in every *thana*, except Narail, Lohagara, and Muhammadpur. The increase in the total population of the district in 1881 has been ascribed to natural causes and to the fact that the census of 1881 was more accurate than that of 1872. The increase in the male population over the females has been ascribed to the facts that—

(1) There are many marts and bazars in the district which are frequented by persons who mostly come from other districts, and who do not, as a rule, bring the female members of their family with them.

(2) The census of 1872 was taken in January, when large numbers of paddy-cutters were absent in the Sundarbans.

(3) That on the occasion of the census of 1881, which was taken in the middle of February, the same class of persons were at home in this district. This latter opinion was corroborated by the fact that the increase in males as well as in the total population was greatest in *thanas* Sarsha, Gaighata, and Ganrapota of the Bangaon subdivision, and in Jhenida and Salkopa of the Jhenida subdivision, which are mostly inhabited by the labouring classes, who migrate annually to the Sundarbans in the paddy-cutting season in search of employment as day-labourers; while the increase was least in Keshabpur and Kaliganj *thanas*, which are mostly inhabited by the middle classes.

3. The increase of females over males in Lohagara, Narail, and Muhammadpur is attributed to the fact that those places are the strongholds of Kulinism. The Kulins keep their daughters at home even after they are married, and are addicted to polygamy. Thus, on the death of one male who may belong to a different district, four or eight females become widows and remain in their fathers' houses.

4. It appears from the above statement that during the last ten years there has been a loss of 50,548 or 2·6 per cent. in the population of the district. In the Sadar and Bangaon subdivisions the population of every *thana* has more or less decreased. Even the municipal population of Jessore has slightly declined, the decrease being assignable to the following facts:—

(1) General unhealthiness of the town, due to defective drainage and want of good drinking water.

(2) Repeated outbreaks of cholera and malarious fever.

(3) Migration to Khulna of many persons of the professional classes, together with their families, at the time when Khulna was made a separate district.

5. The same statement shows that during the last ten years there has been a decrease in the population of every *thana*, except Lohagara, Barkalia, and Narail in the Narail subdivision; Magura and Muhammadpur in the Magura subdivision; and Salkopa in the Jhenida subdivision.

Sadar subdivision.

6. The main cause which led to the decrease of population in the Sadar subdivision is its unhealthiness, added to the fact that since 1885 the cultivating classes have never been well off, owing to successive years of bad harvest in consequence of heavy floods and droughts. Further, death statistics show that fever and cholera periodically broke out and carried off large numbers of people. In this subdivision Gadkhali *thana* is the most liable to suffer from the devastations of heavy floods. The inundations of 1890 and of the previous years caused much suffering. Since the census of 1881 the Keshabpur Union has been abolished, as the sugar industry there has considerably declined, and a large number of people who formerly carried on business in date-sugar have left the place. Bagharpara and Kaliganj are said to have decreased in population owing to the fact that many people formerly living within the jurisdiction of those *thanas* have abandoned their holdings and gone to the Sundarbans, in consequence of being unable to earn a livelihood in their native country.

Gadkhali.

Keshabpur.

Bagharpara and Kaliganj.

Bangaon subdivision.

7. In the subdivision of Bangaon, in the year 1881, an epidemic of fever carried off nearly 14,395 persons. In 1882-83 fever and cholera were responsible for the death of 10,896 persons, while in the subsequent years between seven and eight thousand people are said to have succumbed to the same diseases. Again, the repeated destruction of the crops, owing to heavy floods, led many to finally leave the subdivision.

Narail subdivision.

8. Narail subdivision shows a general increase of population. It is marked in Lohagara and Barkalia. The first *thana* is the healthiest, and it is also probable that a large tract of land has been brought under cultivation since the census of 1881 and people from other parts have settled there. The increase in the Narail *thana* is very slight, considering that Narail has increased in importance, owing to its being the centre of education in the district.

Magura subdivision.

9. In the Magura subdivision, Magura and Muhammadpur *thanas* both show an increase of population, while Salikha shows a decrease. The latter is not only an unhealthy tract of country, but is also liable to heavy inundations.

Jhenida subdivision.

10. In the Jhenida subdivision the decrease is greatest in Jhenida, while Salkopa and Harinakundu show increases. The closing of several European indigo concerns has doubtless affected to some extent the population of this subdivision.

11. The decrease in the population of the district as a whole may, to some extent, be due to the fact that only a few days before the date fixed for the taking of the census there was a great bathing assemblage at the Ganges. The *Joga* of last year was particularly auspicious, and large numbers of people left the district some days before the date of the census, not returning until after the enumeration had been completed.

Towns.

12. One town, viz. Kotchandpur, has been created a municipality since 1872. It is the centre of the sugar-manufacturing industry of the district. In the town of Jessore the population is chiefly composed of officials, pleaders, *muktiars*, and the professional classes, and may therefore correctly be considered urban. In Kotchandpur also the population is chiefly urban, finding employment in the sugar factories of that town.

Emigration in search of employment, land, &c.

13. During the last ten years large numbers of the agricultural classes have emigrated from this district, and have settled in the Sundarbans in the district of Khulna. This is one of the causes which led to the decrease in the population of Bagharpara and Gadkhali in the Sadar subdivision, and of Sarsha and Ganrapota in the Bangaon subdivision. In the above *thanas* the cultivating classes have suffered much from a succession of heavy floods and droughts, and have been obliged to leave their homes in order to seek their fortunes in the Sundarbans, where lands were plentiful and the population scarce. Again, when Khulna was formed into a separate district, many of the professional and trading classes left the town of Jessore and settled in Khulna. Lastly, every year a number of persons temporarily emigrate to the neighbouring districts of Faridpur, Backergunge, and Khulna, with a view to seek employment as day labourers, specially in the cold season.

Immigration.

14. Statement B shows the birth districts of the total population of Jessore for males and females. From this it will be observed that, out of the total population of 1,878,827, Jessore is the birthplace of 1,836,907. Of the remainder, viz. 51,920 persons, the greater number come from the neighbouring districts of Nadia, Faridpur, Khulna, and 24-Parganas, and most of them visit this district temporarily in search of employment. Within the municipalities there is a large foreign element. Many Marwaris who formerly came from the North-Western Provinces and Rajputana have become semi-naturalized and have permanently settled within the district. The same statement shows that about a thousand persons who have their birthplaces in Bihar have been enumerated with the population of this district. Most of these persons have come to this district in search of employment, and remain here for a

temporary period only, returning to their homes after a period of service in this district. These persons belong generally to the poorer classes, and are chiefly employed as *darwans*, constables, warders, carpenters, and coolies.

Head III.—Varying Density of the Population.

15. An account of the varying density of the population in different parts of the district involves a history of the movements of the people. Anything, therefore, that could be said under this heading would more appropriately find its place under the previous division of the subject.

Head IV.—Religion.

16. The chief religious denominations of the district are the Hindus and the Muhammadans. Statement C shows how the adherents of these two religions were distributed over the several *thanas* of the district in 1872, 1881, and 1891. It appears from this statement that the proportion of Muhammadan males to the total male population showed an increase in 1881 in every subdivision of the district. The increase was greatest in the Bangaon subdivision, which is for the most part inhabited by the agricultural and labouring classes, who are chiefly Muhammadans. These persons were, as explained under Head II, owing to their temporary absence in the Sundarbans, excluded from the returns of 1872. The increase in all the other subdivisions may be due to the fact that the agricultural and labouring classes were generally well off during the first decade. It also shows that during the last ten years in every *thana* of the Bangaon and Sadar subdivisions there has been a decrease in the Muhammadan male population, and that in Magura and Jhenida subdivisions there are decreases in the Salikha, Jhenida, and Kotchandpur *thanas*. The decrease in the Bangaon subdivision may be attributed to the fact that since 1881 the cultivating classes have been the reverse of prosperous, on account of the heavy floods which have from time to time occurred. The decrease in the Sadar subdivision is mainly attributable to the decline of the sugar industry. In the Narail subdivision there have been large increases during the last decade in the Muhammadan male population in every *thana*. This may be due to the fact that large tracts of *bil* lands have been reclaimed.

17. It will be seen from the above statement that from 1872 up to 1891 the followers of the Prophet predominated in every *thana* except Narail and Barkalia, where the Hindus were in the ascendant. The preponderance of Hindus in the Narail *thana* may be ascribed to the fact that the Narail family live within this jurisdiction, and that Barkalia *thana* is one of the homes of the Baidya caste. In 1872, 58·09 per cent. of the total male population were Muhammadans and 41·52 per cent. Hindus. In 1881 the percentages of Muhammadan and Hindu males were 60·89 and 39·07 respectively. Thus it will be seen that the Muhammadan male population in the first decade under review gained almost exactly in proportion as the Hindu male population lost. The same result was also found as regards the female sex. During the second decade, the percentage of Muhammadan males to the total male population increased from 60·89 to 61·43, while that of Hindu males decreased from 39·07 to 38·49. As regards the other sex, the percentage increased from 59·82 to 60·35 in the case of Muhammadans, and decreased from 40·14 to 39·58 in the case of Hindus. It will appear from the above figures that the increase among the Muhammadans, both male and female, very nearly corresponds with the decrease among the Hindus. There appears to have been very little advance in the Christian religion in this district. Only 840 persons are returned under this denomination by the census of 1891, while the figures for 1872 and 1881 are 596 and 492 respectively. During the last decade there has been an increase of 348 persons in the Christian faith, and this increase is chiefly due to the establishment of a mission in *thana* Gadkhali. Only 59 males and 58 females are returned as Brahmos. This number is very slight, considering the fact that this religion has made rapid progress in the neighbouring districts of Backergunge and Faridpur. This may be owing to the fact that there is no Somaj in this district, and that as soon as a Hindu is converted he is outcasted, and obliged to leave his own house and take up his residence where there are others professing the same faith.

Head V.—Infirmities.

18. Statement D shows the distribution of infirmities in the district, *thana* by *thana*: 1,018 males are returned as deaf and dumb, 741 as blind, 434 as insane and 612 as lepers; whereas the corresponding figures for the other sex are 591 deaf and dumb, 536 blind, 361 insane, and 140 lepers. Only those suffering from corrosive leprosy were entered in the schedule. No particular instructions were given with regard to the definition of insane, but orders were given that persons blind of one eye should be excluded. It has been ascertained that the instructions were, generally speaking, understood and acted up to.

19. It appears from the statement that the Jhenida and Bangaon subdivisions contain a larger number of lepers than the other subdivisions. In both the areas, the lands have similar physical attributes, and it is most likely that the climate is responsible. Tradition says that certain vegetables grown in parts of the Jhenida subdivision induce leprosy, and as a fact the people of this subdivision are generally lean and thin and of weak physique.

20. The next statement—E—classifies infirmities by caste and religion.

21. Leprosy and insanity occur almost exclusively among the Muhammadans and lower classes of Hindus. It is popularly believed that the consumption of flesh-meat—particularly beef—by the former is the cause of leprosy occurring to so large an extent among them; and it is thought that the consumption of rotten fish and other unwholesome food induces the disease among the lower castes of Hindus.

22. The return of 140 female lepers seems low. It is possible that a large number have not been declared from a desire to allow no secrets to leak out from the *zenana*.

Head VI.—Education.

23. Since the census of 1872 education has made rapid progress in the district. Statement F gives the returns for 1890-91, 1880-81, and 1870-71. The figures for 1880-81 and 1870-71, however, included returns for Khulna and excluded those for Bangaon. Though still backward, Muhammadan education has considerably advanced; whereas only eight pupils of that faith attended high English schools in 1870-71, the number rose to 196 in 1890-91. The number attending the middle English and vernacular schools rose in the same period from 151 to 661, and those attending primary institutions from 2,417 to 8,929. The percentage of Muhammadan pupils to the total number of persons of the school-going age is 32·6, the total number of Muhammadans in the district being above 61 per cent. of the total population.

24. Secondary education has been pushed on by private efforts. The Victoria College in Narail and the *Sanmilani* Institution in Jessore owe their success to private aid. The college in Narail is one of the most successful institutions in the country, and is in a flourishing condition. The *Sanmilani* Institution, which is unaided, is doing well, and is a formidable rival of the Government Zilla School Of the total Hindu male population, 14,473, viz. 4 per cent., are under instruction, 48,789, viz. 13·45 per cent., are returned as literate, and 299,299, viz. 82·55 per cent., as illiterate. Turning to the female population, only 1,661, viz. ·44 per cent., are returned under the head learning, 5,217, viz. 1·39 per cent., literate, and 368,239, viz. 98·17 per cent., illiterate. Of the total Muhammadan male population, 5,967, viz. 1·03 per cent., are under instruction, 30,307, viz. 5·24 per cent., are literate, and 542,001, viz. 93·73 per cent., are illiterate. Of the female population, 142 girls are said to be attending schools, while 238 females are returned as literate. It is thus seen that little or no advance has been made in female education, such progress as has been made being found among the Brahmos.

25. Statement G shows that out of a total population of 1,888,827 persons, 3,321 are returned as English-knowing. Of these, the greatest number is to be found in the Sadar subdivision, owing of course to the fact that Jessore is the head-quarters of the district and attracts many persons of the professional classes. In the Narail subdivision, Narail *thana* returns the greatest number of English-knowing persons, and this is due to the fact that Narail has recently been created the centre of education in the district. Magura returns the least number of English-knowing persons. This is probably due to the fact that the means of communication between this subdivision and other centres of education are defective. The other two subdivisions—Jhenida and Bangaon—call for no special remarks.

26. Of the total Christian male population, 70 persons belong to the school-going class, 113 are literate, while 251 are illiterate, the corresponding figures for the females being 60, 67, and 279, respectively. There is a Church of England Zenana Mission for giving instruction to female converts, and this accounts for the greater spread of education among females than among males. The "illiterate" Christians are native converts and are mostly of the Roman Catholic faith. Among the Brahmos it is significant that the literate class has the highest percentage. The other sects do not call for any special remarks.

27. Owing to the fact that since 1881 there was a change in the jurisdiction of the district, a comparative statement cannot be made from previous census reports.

Head VII.—Language.

28. The prevailing language of the district is Bengali, both within and without municipal limits. Out of a total male population of 941,334, Bengali is the parent-tongue of 938,061, Hindi of 2,621, Italian of 16, Uriya of 239, Urdu of 210, Arabic of 14, English of 48, Pashtu of 38, Persian of 19, Burmese of 2, Telagu of 1, and Santali of 65. Of the total female population, viz. 947,493, Bengali is said to be the parent-tongue of 946,503, Hindi of 650, Italian of 2, Uriya of 6, Urdu of 184, Arabic of 1, English of 23, Persian of 1, and Santali of 63. These figures seem fairly accurate.

29. Hindi is spoken by immigrant Marwaris and natives of Bihar. The Italian-speaking persons belong to the Catholic Mission, which has its head-quarters in Jessore; Uriya is spoken by persons employed by the European and well-to-do native residents as gardeners and domestic servants. The Pashtu-speaking people are Afghans, who carry on an extensive trade during the cold weather. They do not bring their women-folk with them, and this accounts for the fact that no females are shown in the census returns. Urdu is spoken by a large number of railway employés, both Hindus and Musalmans. Within the jurisdiction of Gadkhali station nine persons are returned as speaking Arabic. Recently a few Arabs of the poorest class have been seen visiting different parts of the district asking alms. A large number of Santals have settled in Ganrapota and Muhammadpur.

Head VIII.—Castes.

30. As stated in Head IV of the report, there are only two chief religions in this district viz. the Hindu and the Muhammadan. Of these, the persons professing the Hindu faith are subdivided into four main castes, viz. the Brahman, Kshatriya, Vaisya, and the Sudra, besides some other mixed castes; and those professing the Muhammadan faith into four main castes, viz. the Sayyid, Mughal, Pathan, and the Shaikh. Some of these main castes are again subdivided into a large number of sub-castes. Statement H gives the chief castes arranged in alphabetical order.

31. There are no materials available here by means of which the distribution of the chief castes over the district can be accurately known. As we have got only the district total of 1891 under each of the castes, the district total of 1891 cannot again be compared with those of 1872 and 1881, as in the year 1883 the subdivisions of Bagerhat and Khulna were detached from the district and the subdivision of Bangaon added to it. The *thana* details of the castes for the years 1872 and 1881 are not also available now.

32. Among Hindus, the Brahmans, as always, stand by far the highest. It appears that this caste is evenly distributed over those parts of the district where Hindus live. The Brahman being an important factor of Hindu society—his services being absolutely necessary for the performance of religious and social rites and ceremonies—every Hindu village, especially those inhabited by the upper castes, must have a Brahman element included in it. The Narail subdivision, being mostly inhabited by Hindus, the Brahmans are more numerous in that subdivision than elsewhere.

33. The origin of the present Brahmans in the district dates from the time of Raja Adisur, who is said to have brought five high-caste Brahmans from Kanauj, in order to purify the degenerated Brahman races of Bengal. These Brahmans came and settled in the Lower Provinces. Intermarriages between these and the original Brahmans followed, and ultimately they became one caste, who spread themselves over the whole of the province. Originally the Brahmans were chiefly occupied in performing religious rites and ceremonies and in being the religious advisers and spiritual guides of the other castes. But they cannot now entirely depend on the earnings derived from their priestly profession, and most of them have therefore betaken themselves to service under the Government and to the learned professions. There are some Brahmans, however, especially the spiritual guides (Guru and Purahit) of the Brahmans, who have not yet left off their original occupations.

34. Next come the Kshatriyas. Their number in this district is about 1,500 only. They are regarded as strangers to the soil. Their original homes were in Rajputana, the North-Western Provinces, and Bihar, only a few of them immigrating into the Lower Provinces in search of employment. It is therefore that a sprinkling of them are found here and there, mostly in and near the towns and large marts, and near the residences of large *zamindars* and land-owners. The Kshatriyas are the warrior caste, and they have to some extent retained their original character, being now chiefly employed as constables, *darwans*, &c.

35. Next to the Kshatriyas come the Vaisyas. This caste, although one of the four *varnas* (castes) of the Vedic period, has now become nearly extinct. Their number in this district is about 250 only, and they are immigrants from the western provinces for the purpose of trade, and therefore do not call for special notice.

36. The Baidyas come next in the order of precedence. There are only two villages in this district, viz., Kalia in the Narail subdivision and Atharkhada in the Magura subdivision, which are chiefly the homes of the Baidya caste. The Baidyas are said to have come and settled there from *Rarh* (Hooghly and Burdwan districts). As these places were then in the midst of a marshy tract, they took refuge in these villages against the inroads of the Maharatta invaders. The original profession of the Baidyas was medicine; but many of them have left their former occupation, and are now engaged in the learned professions and service under Government. Most of the members of this caste have, however, retained their original occupation.

37. The Kayastha or writer caste comes next to the Baidyas. The high-caste Kayasthas are descended from the five Kayasthas who came from Kanauj as servants of the five Brahmans brought by Raja Adisur.

38. The other Kayasthas are descended from those who were the original settlers of these provinces. Considerable diversity of opinion exists as to the origin of the Kayasthas. Some say that they are Sudras, while others rank them among the Kshatriyas. However that may be, the Kayasthas of this part of the country consider themselves higher than the Sudras and do not mix with them on equal terms. The original occupation of the Kayasthas was to keep the village accounts, and also to perform other clerical works. Most of them have retained their original occupation, and are now employed in the various departments of Government as clerks, and also follow the learned professions.

39. Next to the Kayasthas come the Sudras. Under this generic name fall many of the main castes of the Hindus, such as Barui, Napit, Karmakar, Kumbhakar, Teli, Mali, &c. But these Sudras are again divided into two classes, according as water can or cannot be used by the Brahmans at their hands. The higher orders of the Sudras are termed Navasakhas, and water can be used from their hands by the Brahmans and the other higher castes. Under this head are included the Barui, Napit, Karmakar, &c.

40. The lower orders of the Sudras are those from whose hands water cannot be used by the other castes. Under this class fall the Kaibarttas, Telis, Tantis, Shahas, Jugis, and others. Most of the castes included under the Navasakha derive their names from the profession they

follow. As the services of the members of these castes were indispensably necessary in the every-day life of the higher castes, they were, as a rule, allowed some of the privileges which were denied to the other castes. The Barui (betel producer), Kamar (blacksmith), Kumhar (potter), Gandhabanik (spice-seller), Napit (barber), all rendered invaluable assistance to the domestic economy of the olden Hindu society. Consequently, in spite of their low origin, they have been assigned a somewhat higher position than the other castes included in the general name Sudras.

41. The lower order of the Sudras, such as the Kaibartta, the Jugi, the Shaha, the Sunri, and the Kalu, appear to have derived their origin from an intermixture of the Sudras with the aboriginal castes who inhabited these parts of the country before the Aryan invasion. The Jaliyas and Mallahs are the fishing castes of the district. In social position they are placed next to the lower classes of Sudras.

42. Next to the fishing tribes come the great class of Chandals and its sub-castes. The people of these castes appear to have been the descendants of the aboriginal tribes. Most of them are now employed in cultivation; but their original occupation was to serve the other classes.

43. Next comes the Dhopa or the washerman. They are considered inferior to the other castes, as they clean the dresses and clothes of the other castes.

44. The Buna and Bagdi castes come next. They are not the original inhabitants of this part of the country, but have immigrated here from the hilly parts of Burdwan and Santal Pargauas. They are found to have settled themselves around the indigo factories in the Magura and Jhenida subdivisions and also near the principal towns. They came down to this district in search of employment, and ultimately settled in the places where they found employment.

45. The next important class is that of the Bedia, &c. They are a wandering class, who carry their homes along with them, and generally earn their livelihood by begging. The women of these castes also earn something by preparing mats from the leaves of date-trees.

46. The Muchis are considered lowest in Hindu society, as they are the only caste among the Hindus who take beef. The cow is considered so sacred by the Hindus that it is identified with the goddess Durga. As the Muchis are the only Hindus who slaughter cows, they are considered by the other castes to be the lowest.

47. It is to be remarked here that the higher castes of the Hindus, such as the Brahmans, Kshatriyas, Vaisyas, Baidyas, and the Kayasthas, claim descent from the Aryan race, while the other castes are said to have been descended from the aboriginal tribes whom the Aryan invaders conquered and kept in subjugation.

48. There have, of late, been various social movements in the district, of which may be specially mentioned the claims of Baidyas to use the sacred thread; that of the Chandals to be classed among the Nama Sudras; that of the Jugis to be called Jogis (devotees); and that of the Baruis to be classed as Brahmans.

49. The Baidyas are said to have derived their origin from a Brahman father and a Vaisya mother, and so some of them have taken to the use of the sacred thread (which according to the Sastras is only to be worn by the twice-born) and to the social and religious rites specially reserved for the Brahmans. The Brahmans and the other classes of the Baidyas, however, do not look upon this movement with approval, they always denying the right of any other caste except the Brahmans and Kshatriyas to use the sacred thread.

50. Some of the Chandals also claim to be classed as Nama Sudras. They say they are descended from a Brahman mother and a Sudra father. Their contention is that they being descended on their mother's side from the highest caste—the Brahmans—they should be classed among the Sudras. Accordingly many of this caste have left off serving the other classes and have resorted to agriculture. Some disturbance occurred in Barkalia *thana*, of the Narail subdivision, and in the Magura subdivision on account of the Chandals refusing to serve the Baidyas and Kayasthas, but ultimately it subsided, and the Chandals there are now serving the other classes as usual.

51. The Jugis also claimed the use of the sacred thread, on the ground that they were really Jogis or devotees, but this movement died out after a very short resistance.

52. The claims of the Baruis to use the sacred thread have ended in their total discomfiture, none among the upper castes recognizing them as higher than what they had hitherto been. With reference to all these social movements, it may be remarked that their success for a time depended, more or less, on the local influence of their principal agitators, and so, as might naturally be expected, had very seldom more than an ephemeral importance. The spread of English education and the progress of civilization, bringing in their train Western ideas of liberty, equality, and fraternity, have succeeded a good deal in disintegrating the native social bonds, and to this may be ascribed to a certain extent the origin of these movements.

53. Among the Muhammadans in this district, the Sayyid caste is regarded as the highest. Next to this come the Mughals, Pathans, and the Shaikhs. In point of number the most important section of the Muhammadan community in this district is the Shaikh. But the Shaikhs are regarded by the high-caste Muhammadans as of very low origin, they being most probably converts from the Hindu religion. The Muhammadans of the higher castes consider it derogatory to their position to till the land with their own hands, and the cultivators of the soil and the followers of the other low professions are found only among the Shaikhs; the Sayyids, Mughals, and Pathans maintaining themselves by following the respectable professions, such as land-owning, Government or private services, &c.

54. There is no particular caste or race in this district who are, as a rule, *zamindars*. Of the eight or ten local families of *zamindars*, only one, viz., that of the Raja of Naldanga, is Brahman, while the others are all Kayasthas, there being not a single Muhammadan *zamindar* here worth the name.

Relation of castes to land.

55. The Brahmans, Baidyas, and Kayasthas of the district are generally tenure-holders. Their social status not allowing them to till the land with their own hands, they generally acquire lands from the *zamindars* and sublet them to men of the lower classes: they thus act as middlemen between the *zamindars* and the *raiyats*. The tenures held by the Brahmans, Baidyas, and Kayasthas are generally permanent. They acquire a permanent interest in the land from the *zamindar*, and then sublet it on the same terms to others, who, in their turn, sublet it again, and this process is continued until the actual occupier of the soil is reached. Thus there stand between the *zamindar* and the actual cultivator different sets of tenure and under-tenure-holders who have no interest in the land except as sharer in its rent. The same remark applies to the higher castes of the Muhammadans.

56. Some of the castes included in the lower order of the Sudras, such as the Kaibarttas, Chasadhopas, Haladhors, and the Chandals among the Hindus, and the Shaikhs among the Muhammadans, are generally occupancy and non-occupancy *raiyats*. They do not seem to possess any privileges with respect to rent other than those given by the law.

57. The field labourers are generally found among the Chandals of the Hindus and the Shaikhs of the Muhammadans. The practice of one class of field labourers is to take a plot or two of land in *barga* from a *raiyat* who has more land than he can himself cultivate, and produce paddy or other crops on it, getting a share of the produce (ranging from one-third to half) as the remuneration for his labour and the capital. In this case of course the *bargadar* has to supply the plough, plough-cattle, and the seeds required for cultivation from his own pocket.

58. The other class of field labourers are the *Dawals* or the paddy-cutters. These paddy-cutters generally flock towards the paddy-producing tracts in the winter season, and employ themselves under the *raiyats* in cutting the paddy of their fields. They are generally paid in kind, receiving one bundle as wages for every twenty bundles cut by them.

59. The castes of Bihar found in this district have also been given separately in statement H, arranged in the order of precedence as recognized here; but as the men of these castes are mere strangers to the soil (they having taken up their residence temporarily for the purpose of trade or other employment) it is unnecessary to give information as to their functions and practices in this report.

Head IX.—Occupations.

60. Statement I gives the population of this district classified according to the main heads of occupations as suggested in paragraph 9 of the Government circular.

61. The females of the upper castes among the Hindus, viz. the Brahmans, Kshatriyas, Vaisyas, Baidyas, Kayasthas and those of the higher castes of the Muhammadans are exclusively employed in the domestic service of their husbands or fathers' houses. As the members of these castes are either landowners or followers of the learned professions, the females can assist the males in no other respect than in managing household business.

62. The females of the Baruis, Kumhars, Malakars, Mayaras, Goalas, Tantis, Dhopas, and Chandals among the Hindus, and the Shaikhs among the Muhammadans, to some extent assist the males in their industrial and agricultural pursuits. The Barui females arrange the betel-leaves into bundles before they are taken to the market for sale. The Kumhar females assist the males in the preparation of the earthen pots from clay and in drying them in the sun. The Malakar females prepare the artificial flowers from corks which are used by the males in their profession. The Tanti females prepare the thread by which the males weave the cloth; while the Goala and Mayara females share, to a large extent, in the industrial pursuits of their male relatives. The female Dhopi is found to be constantly assisting her husband in washing the clothes, while the females of the Chandals and Shaikhs assist the males in gathering and husbanding the paddy cut and brought home from the fields.

63. The females of the Kaibartta, Chandal, Buna, Bagdi, and Dai castes attend on the wealthier classes and thus earn something by which they can assist their males in defraying the household expenses. These females generally work in the houses of the wealthier classes as maid-servants, those of the Dai caste attending on the new-born babes as nurse in the lying-in rooms.

64. The females of the Buna, Bagdi, Dom, Hari, Muchi, and Mehtar castes earn money by daily labour. They are generally employed as coolies for carrying loads and the like. Hari and Mehtar females are often employed as street and house sweepers; while the Muchi females earn money by preparing and selling wickerwork and cane baskets and other utensils for domestic use. The females of the Muhammadans of the lowest caste sometimes employ themselves in occupations which would necessitate their presence outside the pale of their domestic circle. They are found earning money by selling rice, milk, &c., and also by doing the work of maid-servants in Muhammadan houses.

Head X.—Administrative.*

I.—ADMINISTRATION.

65. *Points in which the general instructions were departed from, with the reasons for doing so.*—In Bongong in forming circles and sub-charges the limit of 500 houses had in many cases to be exceeded inasmuch as the formation of circles of 500 houses necessitated the sub-division of the area of many villages. Some of the sub-charges had to be formed with more than ten circles for paucity of officers. This was also the case in the Sadar subdivision.

In a few cases two independent *mauzas* have been taken by the supervisors of their own accord as one village.

In a few cases the schedule requirements of houses numbering between 26 and 41 were not determined according to Circular No. 11 by the enumerators.

Some enumerators of mooring ghâts used books of 24 schedules where books of 12 schedules could be used.

In Narail the officers mentioned in Circular No. 22 were not allowed to educate enumerators, as the Subdivisional Officer thought that instructions issued from different sources might create confusion.

In Magura some enumerators were put in charge of two blocks, but only where the total of both did not come to more than 30 or 35 houses, and the two blocks were adjacent, and no other man available to do the work.

In some cases where the books supplied would not hold all the names, it was found necessary to add a few more leaves to the book.

General.—In some few instances enumerators who had not been supplied with printed forms or schedule books were ordered to work with manuscript forms and books drawn up similar to the printed ones.

All supervisors and enumerators were made by me to attend at the *thanas* after the 26th February for purpose of village abstracting. This order, though giving them more trouble, enabled a closer supervision of the work and a prompter submission of the census returns.

66. *The definition of a village in Circular No. 10 of the 30th July 1890.*—In the Sadar subdivision the villages were determined strictly in accordance with the definition given in Circular No. 7.

In Bongong, Jhenida and Magura subdivisions the definition of Circular No. 10 was generally followed. It was very apt and comprehensive also in the Jessore Municipality.

The Subdivisional Officer of Narail says that as regards the definition of a village it would have been better to define that a group of houses termed by the *panchayats* as a village would be taken as such for census purposes.

67. *The definition of a house in the second instruction to supervisors.*—The definition was generally followed, though two women of ill fame living independently of one another, though taking their meals together, were reckoned as separate families. The definition of a house given in the above instruction is productive of some confusion, and even when understood by the enumerators entails enquiry as to the constitution of each family. Matters would be much simplified by making the *bari* the unit.

68. *The size of the charge or sub-charge.*—The charges were conterminous with the *thana* boundaries, the areas of the subdivisional outposts being sub-charges under them. The average size of a charge, including municipalities, is estimated at 108 square miles.

In Bongong, though the jurisdiction of a police station formed a charge, the *thanas* and outposts had to be divided into 13 sub-charges. The average size of a sub-charge was 46·4 square miles.

In Narail, while it was found that the area comprised in the jurisdiction of a *thana* was too big for one Superintendent, the jurisdiction of an outpost which formed a sub-charge was too small. In Narail *thana*, for instance, there were 47 circles which it was hardly possible for one man to manage, and the Subdivisional Officer had to take charge of 20 circles himself. The size of a charge should have been smaller according to the natural boundaries.

In Magura each *thana* or outpost formed a charge. These again were divided into ten sub-charges. The sub-charges varied from 37 square miles to 56 square miles.

69. *The size of the circle.*—In the Sadar, the size of the circles was determined by the number of houses that could be conveniently looked after by an individual supervisor, containing 225 to 828 houses according to density of the inhabitants, or, on an average, 539 houses.

In Bongong on an average each circle contained 514 occupied houses. The area on an average was 4·5 square miles.

The Subdivisional Officer of Narail found no necessity for dividing a charge into circles. Practically the existence of a circle was hardly recognised. This is more due to the fact that the appointment of a supervisor was superfluous. The average contents of a circle in Narail was 403 houses nearly.

In Magura each circle consisted of 462 houses in the average. In no case did any circle contain more than 500 houses.

In Jhenida the circle consisted in each case of ten blocks and 423 average number of houses.

70. *The size of the block.*—Throughout the district the blocks contained on an average 32·5 to 43·2 houses.

* *Vide* letter No. 625C., dated 10th April 1891, from E. B. Harris, Esq., Magistrate of Jessore, to the Superintendent of Census Operations, Bengal.

In the Sadar, villages containing less than 50 houses were considered blocks, but those containing more than that number were divided into sections, according to the number of houses that could be conveniently returned in a book containing the maximum number of schedules—thus, in some instances the blocks contained as many as 59 houses, while houses less than 50 were assigned to a block in cases in which the families of more than eight members were numerous, for the proper utilization of the schedule books. The numbers of the big families were ascertained by an actual counting previous to the final formation of the blocks.

In Bongong, a block contained from one to 50 houses. The average number of houses contained in a block was 38, and the average area of a block was less than one-third of a square mile

In Narail, the size of a block was neither too large nor too small for one man to manage.

In Magura, the average number of houses in each block is 43 2. No block was so formed as to exceed more than 49 houses.

In Jhenida, the blocks varied considerably. The largest consisted of 50 or 51 houses, while some went as low as seven.

71. *The numbering of houses; its probable actual cost; how much was paid by our offices, and on whom any expenditure above that amount fell.*—In the Sadar subdivision the houses were numbered entirely with coal-tar, the actual cost of which could not, I think, be more than about 2 pice per block; nothing of this has yet been paid by Government, as the bills are only recently being received from the enumerators. This expenditure was incurred primarily by the enumerators, and in rare instances by the supervisors, who numbered the houses. The cost of the numbering in the Jessore Municipality has been borne by the enumerators themselves. Rupees 2 was paid by the Municipality. The actual probable cost on this head was about Rs. 6.

In Bongong, houses were numbered first with chalk, and then with chalk and juice of *gab* fruit or coal-tar. All houses in a village inhabited or likely to be inhabited on the night of the 26th February were serially numbered. The numbering cost on an average 1 anna per block. The total cost of numbering is estimated at Rs. 111, no portion of which has yet been paid. Bills for this and other expenses are being received. The Meheshpur Municipality has borne the cost incurred in that Municipality.

In Narail, houses were numbered by the enumerators with coal-tar, and in a few cases with juice of *gab* fruit. The probable cost of numbering is estimated at Rs. 50, or 6 pies per block. Nothing was paid on this account from Government money. The cost, which was individually small, was paid in some cases from the *panchayat's* fund and the remainder was borne by the enumerators themselves.

In Magura, the numbering of houses was done by enumerators assisted by village *chaukidars*. The cost was nominal. In most cases the numbers were marked by the juice of *gab* fruit, in which cases the cost was nil. Some enumerators used tar, and this petty item of expenditure was borne by the enumerators themselves.

In Jhenida, houses were numbered with tar, and the probable actual cost was about Rs. 34-4-6, for which amount a bill has been submitted. This has been attained after checking the Charge Superintendents' bills, and it is not probable more was expended—if it was, then the amount was probably levied from the chief villagers by the enumerators, who were in most cases members of the *panchayats*. This is only the Subdivisional Officer's opinion, founded on one or two complaints of this nature made to him. The amounts levied must have been almost nothing as far as he is aware. The Municipality bore its own cost.

72 *The practicability of a permanent numbering of houses, and how the cost should be borne.*—I do not think a permanent numbering of houses is practicable. The numbers once given will be liable to perpetual changes owing to the removal or destruction of old houses and the construction of new ones from time to time. Such numbering is practicable in the *mufassal* only in large towns where the houses are chiefly of masonry.

II.—AGENCY.

73. *The classes from whom supervisors and enumerators were derived.*—In the Sadar subdivision supervisors were chosen chiefly from educated members of respectable land-holding families, headmen of villages, school masters, *zamindars'* agents, shopkeepers, traders, *mukhtears*, pleaders and clerks in Government service, and Rural Sub-Registrars. In one instance a Charge Superintendent took up a circle in addition to his own duties.

Enumerators were chiefly selected from people of less acquirements. Those for boats were, however, of better qualifications than the house enumerators, and the enumeration of wayfarers was entirely carried on by literate constables.

In Bongong, Honorary Magistrates, Local Board members, Municipal Commissioners, school masters and *pandits*, respectable residents, pensioners, *zamindars' naibs*, and the like were employed as supervisors, and *mukhtears*, *muharrirs* of the *mukhtears* and pleaders, school masters and *pandits*, *gurus*, Hindu and Musalman residents of some position, who knew how to read and write, were selected enumerators. One Bedya, who is a *guru*, was also selected.

In Narail, supervisors and enumerators were selected from the members of the *panchayats*, headmen of the village, school and *pathsala pandits*, village *gumashtas* and *tansildars*, the more influential and intelligent among them being appointed supervisors.

In Magura, the supervisors were picked from the most literate classes available here. Most of them were quite competent to perform the work entrusted to them. There were

only a few exceptions. They were for the most part chosen from the ranks of school masters, *zamindars*, factory *amla*, and local *talukdars*. The enumerators were mostly chosen from literate men of lower social position.

In Jhenida, the supervisors were generally chosen from the well-to-do classes, being mostly *talukdars* and *gantidars* and factory *gumashtas*. They were chiefly Brahmans, Kayasthas, and Muhammadans. The enumerators were mostly cultivators or *tahsildars*, factory servants, petty *jotdars*, and *mahajans* in the villages who could read and write. Most of them were members of the *chaukidari panchayats*.

74. *Whether their duties were willingly undertaken.*—In the Sadar in a few instances only were the duties undertaken unwillingly, but when once made to accept, then they did as well as those who had accepted the office willingly.

In Bongong, many supervisors and enumerators had to be changed for their inability to work, and many expressed their unwillingness to work, but the issue of notices threatening them with criminal prosecution produced a salutary effect and ensured obedience.

In Narail, the men took up their duties willingly, and generally performed them cheerfully.

In Magura, in some cases the duties were unwillingly undertaken, but most of them when once undertaken were performed satisfactorily.

In Jhenida, the duties were willingly undertaken, and there was no case of discontent. Some of the enumerators did their work as though they took an interest in it. In one or two cases only were objections made, and then there was generally a substitute ready to take up the work.

75. *How many prosecutions there were, and for what cause.*—There were altogether 18 prosecutions in the Sadar, instituted chiefly for non-acceptance of office. Half of the prosecutions ended in conviction, the sentences varying from fines of Rs. 2 to Rs. 10, and this had produced the desired effect.

In Bongong, there was only one prosecution of an enumerator for neglect of duty.

There was no necessity of prosecuting any one in Narail. Only in a few cases notices to show cause why they should not be prosecuted were issued. These notices had the desired effect. In one case a dismissed Sub-Inspector of Police objected to do his work as an enumerator because he was not appointed a supervisor which post he had held at the census of 1881.

In Magura, also some supervisors and enumerators were called to show cause why they should not be prosecuted for refusing to accept the *parwanas*. No prosecution was undertaken.

In Jhenida, no prosecution was sanctioned, nor was any asked for.

76. *Whether their duties involved any pecuniary expenditure, and how much.*—In the Sadar the duties of supervisors no doubt involved pecuniary expenditure for travelling to and from the *thanas*, to have the rules and procedure explained. The general adoption throughout the subdivision of a preliminary record of enumeration in manuscript before copying into the printed books also entailed expenditure, the approximate cost for paper being on an average nearly about 3 annas per block. Bills for these charges have only now been received and will be submitted after proper scrutiny.

In the Sadar Municipality, the enumerators and supervisors had to purchase their own papers, ink, pens, and candles. The probable cost was about Rs. 5.

In Bongong, some bills have been already passed by the Superintendent of census operations. Bills are still being received.

The duties of most of the supervisors and all the enumerators involved pecuniary expenses. The Moheshpur Municipality has paid the expenses of its enumerators, amounting to Rs. 5-8.

In Narail, pecuniary expenditure was involved (1) in paying cost of paper for making rough schedules, (2) cost of coal-tar for numbering houses, and (3) travelling and diet expenses in coming to the *thana*. The Subdivisional Officer estimates the cost at Rs. 250, or 2 annas 6 pies per head.

In Magura, the duties involved no pecuniary expenditure, as the Subdivisional Officer says. Some of these officers drew up manuscript forms before filling up their printed schedule books.

In Jhenida, little pecuniary expenditure was involved beyond some for pens, ink, and paper, chiefly the latter, as in every case the enumerators wrote out their schedules in abstract before copying into the book. The costs for these items aggregate Rs. 64-6-6.

77. *If any paid census officers were employed, what was the reason and what was the cost?*—No officer was employed on census duty who had to draw his salary from the census fund, except a clerk on Rs. 20 per mensem for 17 days in copying the A and B registers for each subdivision.

III.—ATTITUDE OF THE PEOPLE—WHAT RUMOURS WERE IN CIRCULATION OR WHAT ERRONEOUS IDEAS WERE CURRENT.

80. In the Sadar subdivision, some people of the lower classes at first looked upon the census operations with suspicion, their chief apprehension being that Government intended introducing some new tax, but this erroneous impression was removed from their minds as soon as its existence was known.

In Bongong, among the uneducated vulgar a rumour was afloat that in the distant future Government would levy a capitation tax, but there was no expression of any objection or discontent.

In Narail, whatever might have been the attitude of the people during previous censuses, in the present census the people loyally and willingly supplied all information required from them, and have understood sufficiently the aim and object of taking the census. The old idea, however, that taking a census means the imposition of some sort of new tax has not died out.

In Magura, unlike the previous censuses, the people this time spoke very little as to the objects of the census. This being the third census, experience showed that they had nothing to apprehend from it. A few of the old school, however, still regard it with distrust.

In Jhenida, an idea prevailed amongst some that the census was for the purpose of taxation. The Subdivisional Officer has heard also that some people have thought that Government wishes to take the census in order to know how strong a resistance the people could make owing to the Congress. This of course would not be the idea of the ordinary villagers and cultivating classes.

IV.—THE RESULTS—OPINION OF THE CORRECTNESS OF THE CENSUS—INCREASE—DECREASE.

81. From what I have seen by local examinations, I am of opinion the present census is more accurate than its predecessor, but I am not prepared to believe the correctness of the totals of the several (M) forms submitted by the supervisors, considering the numerous mistakes that were detected by the Inspector at Sadar when checking them prior to the submission of the (O) forms. Errors might also have crept in in preparing the block abstracts and transferring their figures to the (M) forms owing to the insufficient time allowed by Circular No. 37 to supervisors and enumerators to arrive at their figures after the final examination.

The Subdivisional Officer of Bongong has no reason to doubt the correctness of the population as returned by the present census.

The Subdivisional Officer of Narail emphatically asserts that the present census is as correct as a census could be. The preliminary census was personally tested in a large number of blocks by himself and the Charge Superintendent. In order to satisfy himself that the enumerators actually go round their blocks on the night of the final enumeration, he stationed constables and peons and *chaukidars* in the circles and blocks, who went round their beats and watched the work of the enumerators.

The Subdivisional Officer of Magura is also of opinion that the present census is more correct than the previous one. The idea and the method of carrying it out must have become more widely understood and appreciated within the last ten years. The present census officers must therefore have possessed the advantage of greater experience, and the people at large having no longer any reason to distrust the census have had no reason for not answering correctly questions put to them.

The same opinion is also held by the Subdivisional Officer of Jhenida—where the villages are mostly of small area and the villagers known to the enumerators, who were employed in their own villages, and thus well acquainted with the event going on and villagers arriving or going. Many of the books had new names entered on the night of the 26th February, showing that on that night the enumerators had gone round as directed. Also wherever the Subdivisional Officer has been, he has noticed the *baris* have been numbered, and no instance of any omission has come to notice.

Objections to their caste nomenclature were raised by (*a*) the Chandals in Magura and Narail, (*b*) the Jolahas or Muhammadan weavers in parts of the Sadar, and (*c*) the Chasa Dhopas of Binodpur and the neighbouring villages. Permission was granted to enter these persons as Namasudras, Karigars, and Haladhars, respectively, in the census schedules.

82. The following table compares the population of each *thana* as obtained at the census of 1891 with that of 1881:—

Name of Thana.	Population.	
	1881.	1891.
1	2	3
Jessore	167,354	157,922
Kaliganj	89,202	83,068
Bagharpara	63,902	57,684
Gadkhali	67,420	63,710
Manirampur	155,611	149,611
Keshabpur	85,450	82,840
Total ...	628,939	594,835
Carried over ...	.....	.....

Name of Thana.	Population.	
	1881.	1891.
1	2	3
Brought forward ...	.....	.....
Bongong	59,668	55,541
Maheshpur, including Municipality	112,137	102,980
Ganrapota	61,052	56,187
Sarsha	79,046	70,226
Gaighata	50,223	45,267
Total ...	362,126	330,201
Narail	151,362	151,514
Lohagara	103,863	115,486
Barkalia	72,947	81,537
Total ...	328,172	348,537
Magura	159,162	166,071
Muhammadpur	83,677	90,767
Salikha	50,464	46,443
Total ...	293,303	303,281
Jhenida	102,627	89,915
Salkopa	180,170	180,737
Kotchandpur, including Municipality	44,038	41,321
Total ...	326,835	311,973
Grand Total ...	1,939,375	1,888,827

83. The figures show a general decrease of population in the Sadar when compared with the last census. This is attributed to the general unhealthiness of the subdivision. The decrease in Gadkhali may be attributed to successive floods during the last five years which has induced the people to migrate to higher lands. The decrease in Keshabpur is said to be due to the abolition of the late Keshabpur Union after the last census, owing to the decline in the sugar industry. The decrease in Kaliganj and Bagharpara is accounted for by the fact that a number of the people had gone to other parts or districts in search of employment, such as the Sundarbans, &c. The slight decrease in the Jessore Municipal population may be traced to a combination of the following causes:—

(1) Khulna, which was a subdivision of this district, being made into a separate district, some of the pleaders, *mukhtears*, and other people have left this place for carrying on their business there.

(2) The transfer of the Executive Engineer's office from here to Khulna.

(3) Strict enforcement of the tiled-house bye-laws, which render the construction of huts with inflammable materials an offence, drove the poorest classes of residents outside the Municipal limits.

(4) Mortality caused by outbreak of cholera in the outskirts of the Municipality last year and this year.

For the general decrease in the subdivision of Bongong, the Subdivisional Officer states that it is an admitted fact that the census of 1881 was followed immediately by an epidemic of fever. The year 1881-82 was specially unhealthy, and 14,395 persons were reported to have died in that year. In 1882-83 fever and cholera became epidemic, and 10,896 souls were carried away. The deaths in 1883-84 and subsequent years varied between 7,102 and 8,544, and though there were births, it is doubtful whether the great loss of persons in 1881-82 and 1882-83 was recouped. Then again, repeated floods having destroyed the crops of the subdivision, many cultivators have left the subdivision for the Sundarbans and other districts for tapping date-palms and harvesting paddy. The opening of the Bengal Central Railway is assigned to be another cause, inasmuch as it has made locomotion much more easy than in 1881, when there was no railway. It is probable that the number of absentees was greater from this cause in the census night of 1891 than in that of 1881.

Narail, on the other hand, shows a general increase. It is marked in Lohagara and Barkalia. This is due (1) to the natural increase of population, (2) to the fact that in both these

thanas a large tract of land was brought under cultivation, and it is very probable that landless labourers, excess population of the neighbouring *thanas*, and persons, deprived of their lands by river dereliotions, might have settled in this tract. The increase in Narail *thana* compared with the last census seems to be smaller. If the figures of the last census could be depended on, the cause of this small increase may be attributed to the fact that there is not much cultivable land to be found wihin this *thana*.

There is an increase of 9·24 per cent. in Muhammadpur, 4·85 per cent. in Magura and a decrease of 7·09 per cent. in Salikha. Salikha comprises that portion of the Magura subdivision which is most liable to inundations. Of late, floods have been increasing, and to this the Subdivisional Officer attributes the decrease. During his cold weather tour in Salikha, he noticed many abandoned *bhitas*, especially in the *bil* country, where living during the height of the floods must be accompanied with every discomfort.

In the subdivision of Jhenida the decrease is greatest in the Jhenida *thana*, less in Kotchandpur, while Salkopa, with outpost Harinakundu, remains almost stationary; with regard to Kotchandpur itself the town is not so thriving as it used to be, and the number of inhabitants has accordingly fallen off, due to the decline of the sugar industry owing to competition. In the Jhenida *thana*, the falling off has been due probably to migration to the Sundarbans and elsewhere. The same may be said of Salkopa. There has been a succession of bad harvests lately, and this has no doubt depressed the population and caused migration to more favoured districts.

Abstraction and Tabulation.*

84. The period given for abstraction seems to have been sufficient, though not for tabulation. The latter seems to be the more difficult and important of the two. Fewer hands per million of population with more time given might work better in future.

85. *Tasks exacted.*—Many abstractors when trained did almost double the work, and correctly too; but it was not possible to exact full tasks on Registers VIA, VIB and VIC, and XX in tabulation.

86. *The pay allowed.*— I would not reduce the pay of abstractors, but would increase it to Rs. 18, as suggested in the 3rd paragraph of the Census Superintendent's Circular No. 98, dated 6th January 1892; one-third of the pay may also be withheld. I would, however, pay the tabulators by contract, holding them entirely responsible for inaccurate work by forfeiture of pay.

87. *The compiling staff.*—I would reduce the number of room supervisors per million from seven to six, for their work was of the lightest character in abstraction; but I would raise their pay to Rs. 30, so as to attract a better stamp of men.

When tabulation is going on, Assistant Inspectors should themselves fill in the most difficult of the totalling forms. This was practically done on a small scale here, and the results were satisfactory. The totalling done by them was more neat and accurate than that done by the tabulators. I would do away with the posts of assistant record-keepers as soon as the schedules are arranged; but one clerk on Rs. 30 should be given, who would act as Inspector's clerk and help the record-keeper in his duties. The room supervisors themselves should be held responsible for the proper receipt and delivery of the books issued and taken back. An intelligent *daftari* would do as well as highly paid assistant record-keepers, and be cheaper.

Experience has shown that men who came from the outlying parts did better work than those selected from the head-quarters of the district. These latter did their work most unwillingly, and would have demoralized the whole staff had they not been checked at the outset. The appointment of enumerators as abstractors was a success on the whole.

88. The forms, &c., do not call for any special remarks, but it would be more convenient if the caste column and sub-caste column were filled in for some of the prominent castes, so that the confusion which afterwards arose could be easily avoided. Any new caste with its sub-caste may be added in the spare space left therein.

89. The test slip seems to be an efficient check, but if bound *thana* by *thana* they would be voluminous and might lead to greater waste in the beginning. It seems, however, worth considering whether, after the test slips have been filled in by the test slip clerks, the room supervisors could not compare them with the sheets themselves, so that the possibility of mistakes being made might be lessened.

90. The limit of adjustment does not call for any criticism.

91. I agree with the Census Superintendent that the staff should be employed on the simplest sheets (V, VI and VII), then advance to the difficult ones (II, III, IV and X), and finally, when sufficiently trained, to the intricate ones (I and XI). Sheet IV, with its sub-castes, does not appear so easy, for many errors—and of a flagrant type—were found—therein.

92. *Conclusion.*—It appears worth considering whether, before schedules are issued for abstraction, it would not be practicable for the extra men per gang themselves to go over the schedules themselves and correct the many obvious mistakes therein, which led to much inaccurate work afterwards. I beg to suggest also that all the higher appointments should be given to Government employés, so that they may be better held responsible for the work done. An outsider, as a rule, has not the same sense of responsibility, and might suddenly leave in the midst of the work, when it would be difficult to get a competent man to at once supply his place.

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* *Vide* letter No. 898C., dated the 25th January 1892, from G. M. Currie, Esq., Magistrate of Jessore, to the address of the Superintendent of Census Operations, Bengal.

APPENDIX.

STATEMENT A.

Thanas.	Total population.			Males.			Females.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision—									
Jessore	154,058	167,354	157,922	78,118	85,479	81,920	75,940	81,875	76,002
Kaliganj	88,214	89,202	83,068	44,608	45,345	42,009	43,606	46,857	41,059
Bagharpara	58,705	63,902	57,684	29,029	31,811	28,851	29,676	32,091	28,833
Gadkhali	61,525	67,420	63,710	30,553	33,864	32,240	30,972	33,556	31,470
Monirampur	142,921	155,611	149,611	71,819	78,372	75,959	71,102	77,239	73,652
Keshabpur	84,860	85,450	82,840	42,562	42,668	41,763	42,298	42,782	41,077
Total ...	590,283	628,939	594,835	296,689	317,539	302,742	293,594	311,400	292,093
Jhenida Subdivision—									
Jhenida	88,594	102,627	99,915	41,987	50,717	44,462	43,607	51,910	45,453
Salkopa	161,627	160,170	160,737	77,962	87,335	87,220	83,665	92,835	93,508
Kotchandpur	39,240	44,038	41,321	20,096	22,702	21,072	19,144	21,336	20,249
Total ...	286,461	326,835	311,973	140,045	160,754	152,763	146,416	166,081	159,210
Magura Subdivision—									
Magura	148,503	159,162	166,071	70,956	76,840	81,042	77,547	82,622	85,029
Muhammadpur	81,887	83,677	90,767	39,593	40,356	44,597	42,294	43,321	46,170
Salikha	45,330	50,464	46,443	21,604	24,567	22,312	23,726	25,897	24,131
Total ...	275,720	293,303	303,281	132,153	141,463	147,951	143,567	151,840	155,330
Narail Subdivision—									
Narail	132,528	151,302	151,514	65,749	74,652	75,560	66,779	76,710	75,954
Lohagara	99,029	103,863	115,486	47,760	49,121	56,749	51,269	54,742	58,737
Barkalia	67,486	72,947	81,537	33,547	36,276	40,662	33,939	36,671	40,875
Total ...	299,043	328,172	348,537	147,056	160,049	172,971	151,987	168,123	175,566
Bangaon Subdivision—									
Bangaon	55,254	59,668	55,541	26,472	29,717	27,907	28,782	29,951	27,634
Mohsahpur	100,330	112,137	102,980	49,190	55,445	51,082	51,140	56,692	51,898
Ganrapota	53,756	61,052	56,187	24,615	29,622	27,537	29,141	31,430	28,650
Sarsna	66,363	79,046	70,226	31,147	39,651	35,519	35,216	39,392	34,707
Ca'ghata	43,067	50,223	45,267	19,827	25,028	22,872	23,240	25,195	22,395
Total ...	318,770	362,126	330,201	151,251	179,466	164,907	167,519	182,660	165,294
Grand Total ...	1,770,277	1,939,375	1,888,827	867,194	959,271	941,334	903,083	980,104	947,493

STATEMENT B.

District, State, Province or country of birth.	Male.	Female.	Total.
1	2	3	4
A.—WITHIN THE PROVINCE—			
(i) *In British Territory*—			
Jessore ...	917,251	919,656	1,836,907
Nadia ...	8,720	11,123	19,843
Faridpur ...	5,192	6,156	11,348
Khulna ...	3,707	5,919	9,626
24-Parganas ...	462	1,968	2,430
Burdwan ...	307	413	720
Backergunge ...	451	287	738
Pabna ...	415	265	680
Saran ...	481	25	506
Hooghly ...	217	246	463
Bankura ...	231	213	444
Shahabad ...	347	82	429
Dacca ...	256	148	404
Manbhum ...	123	83	206
Muzaffarpur ...	216	21	237
Purnea ...	92	90	182
Malda ...	5	12	17
Calcutta ...	66	61	127
Gaya ...	228	28	256
Patna ...	140	42	182
Mymensingh ...	106	34	140
Monghyr ...	124	6	130
Rajshahi ...	100	38	138
Midnapore ...	46	35	81
Birbhum ...	50	19	69
Howrah ...	21	21	42
Balasore ...	49	1	50
Chittagong ...	43	4	47
Tippera ...	36	11	47
Darbhanga ...	46	3	49
Bogra ...	24	20	44
Dinajpur ...	35	6	41
Rangpur ...	9	18	27
Sonthal Parganas ...	12	11	23
Hazaribagh ...	24	20	44
Lohardaga ...	14	10	24
Other districts ...	405	176	581
Total ...	940,051	947,271	1,887,322
(ii) *In Feudatory States*—			
Orissa Tributary States ...	13	5	18
Chota Nagpur Tributary States ...	6	...	6
Cooch Behar ...	3	...	3
Total ...	22	5	27
Total A ...	940,073	947,276	1,887,349
Carried over ...	940,073	947,276	1,887,349

District, State, Province or country of birth.	Male.	Female.	Total.
1	2	3	4
Brought forward ...	940,073	947,276	1,887,349
B.—In other Provinces or States in India—			
N.-W. Provinces and Oudh ...	982	135	1,117
Central Provinces ...	64	43	107
Assam ...	49	16	67
Ajmere-Marwara ...	41	9	50
Punjab ...	11	3	14
Madras ...	2	1	3
Other places ...	3	...	3
Total B ...	1,152	207	1,359
C.—In countries in Asia—			
Afghanistan ...	83	...	83
Nepal ...	4	1	5
Other countries ...	2	...	2
Total C ...	89	1	90
D.—In countries in Europe—			
Scotland ...	7	5	12
England and Wales	8	2	10
Germany ...	1	1	2
Russia ...	1	1	2
Europe (unspecified)	2	...	2
Total D ...	19	9	28
E.—Australia ...	1	...	1
Grand Total ...	941,334	947,493	1,888,827

STATEMENT C.

Thanas.	Hindus.									Muhammadans.								
	Total population.			Males.			Females.			Total population.			Males.			Females.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Sadar Subdivision—																		
Jessore	48,324	47,996	44,183	24,581	24,512	22,939	23,743	23,484	21,194	105,407	119,196	113,480	53,397	60,891	58,783	52,010	58,305	54,697
Kaliganj	34,007	33,174	30,395	17,090	16,586	15,292	16,917	16,588	15,103	54,060	56,025	52,662	27,450	28,756	26,710	26,610	27,269	25,952
Bagharpara	25,494	26,532	23,388	12,513	13,086	11,527	12,981	13,446	11,859	33,066	37,370	34,298	16,444	18,735	17,324	16,622	18,645	16,974
Gadkhali	23,617	23,435	20,963	11,570	11,550	10,206	12,047	11,885	10,657	37,685	43,781	42,255	18,873	22,221	21,707	18,812	21,560	20,548
Manirampur	50,870	52,101	50,018	25,068	25,721	24,962	25,812	26,390	25,056	92,038	103,508	99,585	46,753	53,650	50,999	45,285	50,358	48,592
Keshabpur	29,723	27,768	26,221	14,825	13,625	12,934	14,898	14,143	13,297	55,100	57,647	56,591	27,715	29,029	28,825	27,385	28,618	27,766
Total ...	212,036	211,006	195,166	105,637	105,080	98,960	106,398	105,926	97,166	377,356	417,527	398,871	190,632	212,272	204,342	186,724	205,255	194,529
Jhenida Subdivision—																		
Jhenida	32,645	37,628	32,135	15,913	18,413	16,025	16,732	19,213	16,109	51,568	64,970	57,762	25,409	32,287	28,424	26,159	32,683	29,338
Salkopa	56,266	61,279	60,433	26,630	29,047	28,755	29,636	32,232	31,678	103,557	118,887	120,283	50,448	58,384	58,461	53,109	60,503	61,822
Kotchandpur	15,035	16,992	16,392	7,739	8,834	8,416	7,296	8,158	7,966	23,806	27,038	24,934	12,144	13,862	12,651	11,662	13,176	12,283
Total ...	103,946	115,897	108,940	50,282	56,294	53,196	53,664	59,603	55,744	178,931	210,895	202,979	88,001	104,433	99,536	90,930	106,462	103,443
Magura Subdivision—																		
Magura	70,402	73,137	74,770	33,433	34,732	36,085	36,969	38,405	38,685	77,389	85,994	91,277	37,193	41,796	44,940	40,196	44,199	46,337
Mahammadpur	32,684	32,227	32,637	15,804	15,333	15,549	17,060	16,896	17,088	48,736	51,442	58,120	23,760	25,019	29,040	24,976	26,423	29,080
Salikha	23,255	25,366	23,414	11,075	12,189	11,251	12,180	13,178	12,163	23,036	25,098	23,028	10,509	12,379	11,060	11,527	12,719	11,968
Total ...	126,341	130,730	130,821	60,112	62,252	62,885	66,229	68,478	67,936	148,161	162,534	172,425	71,462	79,193	85,040	76,699	83,341	87,385
Narail Subdivision—																		
Narail	71,935	78,830	77,779	35,624	38,906	38,348	36,311	40,022	39,431	60,574	72,508	73,722	30,116	35,836	37,204	30,458	36,672	36,518
Lohagara	48,782	50,163	52,305	23,194	23,348	25,078	25,588	26,905	27,227	49,844	53,709	63,189	24,335	25,873	31,664	25,509	27,836	31,525
Barkalia	43,165	44,823	49,012	21,380	23,045	23,994	21,785	22,778	25,018	24,096	28,124	32,525	12,047	14,231	16,668	12,049	13,893	15,857
Total ...	163,852	173,806	179,096	80,198	84,101	87,420	83,654	89,705	91,676	134,514	154,341	169,416	66,498	75,940	85,536	68,016	78,401	83,880
Bangaon Subdivision—																		
Bangaon	23,955	24,710	23,029	11,524	12,128	11,516	12,431	12,582	11,504	30,983	34,966	32,506	14,796	17,587	16,379	16,188	17,369	16,126
Mohesbpur	43,960	43,555	39,049	21,401	21,086	18,964	22,549	22,469	20,085	56,365	68,567	63,919	27,785	34,352	32,110	28,580	34,215	31,809
Ganrapota	22,654	23,660	21,745	10,876	11,534	10,622	11,778	12,146	11,123	31,096	37,372	34,337	13,737	18,068	16,853	17,359	19,284	17,484
Narsha	23,821	25,994	22,933	11,526	13,014	11,610	12,295	12,980	11,372	42,502	53,034	47,196	19,605	26,633	23,886	22,897	26,401	23,312
Gaighata	17,866	18,944	16,782	8,551	9,330	8,279	9,315	9,614	8,503	25,200	31,279	28,485	11,296	15,696	14,593	13,904	15,581	13,892
Total ...	132,246	136,883	123,578	63,858	67,092	60,991	68,368	69,791	62,587	186,146	225,208	206,444	87,218	112,356	103,821	98,928	112,850	102,623
Grand Total ...	739,420	768,322	737,601	360,067	374,819	362,492	378,333	393,503	375,109	1,025,108	1,170,505	1,150,135	503,811	684,196	678,275	521,297	586,309	571,660

Name of Subdivision and Thana.	Christians.									Others.								
	Total population.			Males.			Females.			Total population.			Males.			Females.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Sadar Subdivision—																		
Jessore	180	162	237	80	76	136	100	86	101	147	...	20	60	...	10	87	...	10
Kaliganj	...	3	8	...	3	4	...	...	4	147	...	3	68	...	3	79	...	...
Bagarpara	...	...	...	...	...	...	...	..	...	145	...	.	72	...	...	73	...	...
Godkhali	197	165	447	96	80	205	99	85	242	26	39	46	13	13	22	14	26	23
Manirampur	13	2	8	8	1	4	5	1	4	...	...	...	...	...	...	...	...	...
Keshabpur	37	35	28	23	14	14	15	21	14	...	...	...	...	...	...	...	...	...
Total ...	427	367	728	208	174	363	219	193	365	465	39	68	213	13	35	253	26	33
Jhenida Subdivision—																		
Jhenida	26	31	26	13	17	11	13	14	15	1,353	...	2	652	...	2	701	...	...
Salkopa	13	4	10	5	4	6	8	...	4	1,791	...	11	879	...	7	912	...	4
Kotchandpur	11	8	5	8	6	5	3	2	...	388	...	...	205	...	...	183	...	...
Total ...	52	43	41	26	27	22	26	16	19	3,532	...	13	1,736	...	9	1,796	...	4
Magura Subdivision—																		
Magura	79	31	23	35	13	16	44	18	7	633	...	1	295	...	1	338	...	...
Mahammadpur	6	8	10	4	5	8	2	3	2	461	...	6	225	...	3	236	...	3
Salikha	6	...	...	3	...	...	3	...	...	33	...	1	17	...	1	16	...	...
Total ...	91	39	33	42	18	24	49	21	9	1,127	...	8	537	...	5	590	...	3
Narail Subdivision—																		
Narail	19	24	8	9	8	4	10	16	4	..	...	5	...	...	4	...	...	1
Lohagara	3	1	6	3	...	4	...	1	2	430	...	...	228	...	...	202	...	...
Bakaka	...	...	...	...	...	...	...	...	...	225	...	...	120	...		105	...	...
Total ...	22	25	14	12	8	8	10	17	6	655	...	5	348	...	4	307	...	1
Bangaon Subdivision—																		
Bangaon	...	2	9	...	2	6	...	...	3	316	...	7	153	...	6	163	...	1
Moheshpur	1	15	12	1	7	8	...	8	4	14	...	...	3	...	...	11	...	...
Gonropota	2	...	...	2	...	...	...	...	...	4	...	107	...	...	54	4	...	53
Saraha	...	1	3	...	1	3	...	...	..	40	17	43	16	6	20	24	11	23
Gaighata	1	...	...	...	...	...	1	...	...	...	...		..	...	...	...	...	...
Total ...	4	18	24	3	10	17	1	8	7	374	17	157	172	6	80	202	11	77
Grand Total ...	596	492	840	291	237	434	305	255	406	6,153	56	251	3,005	19	136	3,148	37	118

STATEMENT D.

Names of Subdivision and Thana.	Deaf and dumb.			Insane.			Blind.			Lepers.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13
Sadar ... Jessore ...	68	28	96	22	19	41	46	27	73	18	6	24
Kaliganj	33	24	57	13	14	27	30	22	52	6	2	8
Bagharpara	37	23	60	13	9	22	31	15	46	15	2	17
Godkhali ...	36	28	64	19	17	36	31	33	64	14	5	19
Monirampur	66	44	110	20	20	40	46	26	72	22	6	28
Keshabpur ...	40	19	59	18	16	34	15	22	37	14	4	18
Total .	280	166	446	103	97	200	199	145	344	89	25	114
Jhenida ... Jhenida ...	70	42	112	15	7	22	70	47	117	58	12	70
Sailkupa	76	40	116	36	26	62	63	57	120	51	12	63
Harinakundu ...	4	6	10	10	20	30	13	10	23	12	9	21
Kotchandpur ..	25	10	35	13	5	17	13	11	24	13	1	14
Total	175	98	273	73	58	131	159	125	284	134	34	168
Magura .. Magura ..	88	50	138	53	27	80	69	45	114	68	13	81
Mahammadpur ...	54	27	81	24	27	51	28	34	62	43	13	56
Salikha	30	15	45	14	9	23	35	25	60	15	1	16
Total ..	172	92	264	91	63	154	132	104	236	126	27	153
Narail ... Narail	61	27	88	21	23	44	37	25	62	35	8	43
Lohagara	78	48	126	43	32	75	53	25	78	30	7	37
Kalia ...	32	27	59	20	9	29	21	17	38	45	7	52
Total ...	171	102	273	84	64	148	111	67	178	110	22	132
Bangaon ... Bangaon ...	44	26	70	19	11	30	20	13	33	36	6	42
Moheshpur ...	61	37	98	38	29	67	38	33	71	42	9	51
Ganrapota	38	25	63	11	21	32	18	17	35	27	5	32
Sarsha	49	28	77	9	14	23	52	23	75	40	9	49
Gaighata	28	17	45	6	4	10	12	9	21	6	1	7
Total .	220	133	353	83	79	162	140	95	235	153	32	185
Grand Total ...	1,018	591	1,609	434	361	795	741	536	1,277	612	140	752

STATEMENT E.

Deaf and Mute.

Religion.	Caste.	Males.	Females.	Total.	Religion.	Caste.	Males.	Females.	Total.
1	2	3	4	5	1	2	3	4	5
Hindu ...	Sunri ...	11	5	16	Hindu ...	Chasadhopa	2	1	3
	Kayastha ...	36	22	58		Kansari ...	1	2	3
	Bhuimali ...	3	...	3		Sankhari ...	2	...	2
	Teli ...	19	18	37		Dom ...	1	2	3
	Namasudra	103	57	160		Kumhar ...	9	10	19
	Jaliya ...	24	13	37		Bauri ...	5	2	7
	Kamar ...	7	2	9		Halwai ...	1	...	1
	Vaishnava...	11	12	23		Mali ...	1	1	2
	Napit ...	19	11	30		Pod ...	1	3	4
	Kochh ...	4	...	4		Total ...	453	293	746
	Chamar ...	38	23	61					
	Jugi ...	8	2	10					
	Bagdi ...	4	9	13					
	Kahar ...	7	4	11					
	Gandhabanik	6	2	8	Musalman ...	Shaikh ...	539	291	830
	Buna ...	9	7	16		Jolaha ...	1	...	1
	Kapali ...	9	11	20		Sayyid ...	1	1	2
	Goala ...	24	13	37		Dai ...	1	...	1
	Sutradhar...	3	5	8		Kalu ...	1	...	1
	Kalu ...	1	6	7		Bajadar ...	1	...	1
	Chunari ...	3	1	4		Pathan ...	2	4	6
	Dhopa ...	4	2	6		Bedia ...	...	1	1
	Brahman ...	21	20	41		Unspecified	7	...	7
	Patni ...	1	3	4		Total ...	553	297	850
	Kaibartta ...	34	13	47					
	Tanti ...	5	3	8					
	Sadgop ...	4	3	7					
	Kalindi ...	1	...	1	Christian ...	Christian ...	3	...	3
	Malo ...	5	4	9	Santal ...	Santal ...	...	1	1
	Mayara ...	3	1	4	Atheist ...	Santal ...	9	...	9
	Kaora ...	1	...	1					
	Tiyar ...	2	...	2		Grand Total	1,018	591	1,609

Insane.

Religion.	Caste.	Males.	Females.	Total.	Religion.	Caste.	Males.	Females.	Total.
1	2	3	4	5	1	2	3	4	5
Hindu ...	Kayastha ...	27	20	47	Hindu ...	Barui ...	1	3	4
	Bagdi ...	4	3	7		Sadgop ...	5	1	6
	Sarnakar ...	2	...	2		Pod ...	1	...	1
	Jugi ...	4	4	8		Pura ...	1	...	1
	Kamar ...	7	10	17		Subarnabanik	1	1	2
	Vaishnava...	7	4	11		Bedia ...	1	...	1
	Napit ...	11	9	20		Mayara ...	1	1	2
	Koohh ...	1	5	6		Chunari ...	...	1	1
	Goála ...	11	12	23		Behara ...	...	2	2
	Namasudra	40	25	65		Peshakar ...	...	1	1
	Mali ...	2	3	5		Chasadhopa	...	1	1
	Teli ...	12	5	17		Gandhabanik	...	1	1
	Dhopa ...	3	2	5		Kaora ...	...	1	1
	Jaliya ...	12	17	29					
	Brahman ...	29	18	47		Total ...	243	194	437
	Kaibartta ...	19	6	25					
	Chamar ...	8	5	13					
	Chhutar ...	5	3	8					
	Baidya ...	4	1	5		Jolaha ...	4	3	7
	Tanti ...	1	2	3		Shaikh ...	178	157	335
	Kumhar ...	5	4	9		Pathan ...	1	2	3
	Sunri ...	7	10	17	Muhammadan	Kalu ...	2	...	2
	Patni ...	1	...	1		Dhopa ...	1	...	1
	Mistri ...	1	...	1		Sayyid ...	2	2	4
	Buna ...	3	3	6		Unspecified	3	3	6
	Kalu ...	1	3	4					
	Dai ...	1	...	1		Total ...	191	167	358
	Kapali ...	3	6	9					
	Kansari ...	1	1	2		Grand Total	434	361	795

Blind.

Hindu ...	Kayastha ...	26	22	48	Hindu ...	Sadgop ...	7	4	11
	Sutradhar ...	2	4	6		Subarnabanik	1	1	2
	Buna ...	4	2	6		Kamar ...	9	1	10
	Mali ...	2	1	3		Bedia ...	1	...	1
	Koohh ...	5	1	6		Bhuiya ...	1	...	1
	Teli ...	17	11	28		Pirali ...	1	...	1
	Brahman ...	20	13	33		Kahar ...	2	3	5
	Kapali ...	9	7	16		Pod ...	3	...	3
	Kaibartta ...	17	5	22		Dom ...	...	1	1
	Namasudra	63	44	107		Chunari ...	...	2	2
	Sunri ...	14	7	21		Mayara ...	...	1	1
	Sonar ...	1	0	1		Turi ...	...	1	1
	Kumhar ...	10	7	17		Patni ...	...	2	2
	Bagdi ...	10	7	17					
	Vaishnava .	17	20	37		Total ...	318	233	551
	Jaliya ...	17	13	30					
	Chasadhopa	3	1	4					
	Chamar ...	23	15	38					
	Napit ...	11	7	18		Shaikh ...	392	283	675
	Jugi ...	5	6	11		Pathan ...	8	5	13
	Tanti ...	1	2	3	Musalman...	Sayyid ...	7	2	9
	Kaora ...	1	...	1		Jolaha ...	...	11	11
	Gandhabanik	2	2	4		Unspecified	6	...	6
	Kansari ...	1	4	5					
	Kalu ...	3	1	4		Total ...	413	301	714
	Dai ...	3	1	4					
	Malo ...	3	1	4	Christian ...	Christian ...	...	2	2
	Bauri ...	2	...	2					
	Baidya. ...	2	...	2		Total ...	...	2	2
	Goála ...	8	8	16					
	Dhopa ...	1	5	6		Grand Total	741	536	1,27

Lepers.

Religion.	Caste.	Males.	Females.	Total.	Religion.	Caste.	Males.	Females.	Total.
1	2	3	4	5	1	2	3	4	5
Hindu ...	Namasudra	73	9	82	Hindu ...	Kamar ...	2	...	2
	Napit ...	5	...	5		Chasadhopa	4	...	4
	Kapali ...	7	1	8		Kandu ...	1	...	1
	Tanti ...	3	...	3		Patni ...	1	...	1
	Pod ...	2	...	2		Brahman ...	1	...	1
	Bagdi ...	23	7	30		Kalendi ...	1	1	2
	Buna ...	23	13	36		Kansabanik	1	...	1
	Vaishnava...	8	2	10		Sonar ...	1	...	1
	Mayara ...	2	...	2		Bhuimali ...	2	...	2
	Chamar ...	16	5	21		Subarnabanik	1	...	1
	Kalu ...	6	1	7		Jugi ...	1	...	1
	Jugi ...	2	...	2		Malo ...	5	1	6
	Goála ...	25	3	28		Chhutar ...	1	...	1
	Kandu ...	1	...	1		Bauri ...	...	1	1
	Kaibartta ...	10	5	15		Dom ...	...	1	1
	Kayastha ...	19	3	22		Kurmi ...	...	1	1
	Mali ...	1	...	1		Kochh ...	1	...	1
	Sadgop ...	3	...	3		Total ...	293	68	361
	Jaliya ...	11	1	12					
	Turi ...	1	...	1	Musalman ...	Shaikh ...	314	72	386
	Bedia ...	1	1	2		Kalu ...	2	...	2
	Kumhar ...	6	1	7		Sayyid ...	2	...	2
	Kaora ...	1	...	1		Pathan ...	1	...	1
	Sunri ...	4	2	6		Total ...	319	72	391
	Bhuiya ...	1	1	2					
	Gandhabanik	1	..	1					
	Dhopa ...	1	...	1					
	Teli ...	11	6	17					
	Kahar ...	1	2	3					
	Chunari ...	2	...	2		Grand Total	612	140	752

STATEMENT F.

Description of Schools.	1890-91.		1880-81.		1870-71.		Remarks.
Public Institutions.	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.	Number of schools	Number of pupils.	
1	2	3	4	5	6	7	8
High English schools ...	10	1,508	9	1,264	1	167	
Middle ditto ...	28	1,814	12	703	49	2,486	
Do. vernacular schools ...	49	2,612	52	2,343	326	9,484	
Primary { Upper schools ...	105	3,886	77	2,949	...	...	
Primary { Lower do. ...	724	18,857	596	19,060	...	...	
Special	23	107	...	...	1	50	
Female	90	1,330	28	968	13	162	
Total Public Institutions ...	1,029	30,114	774	27,287	390	12,349	
Private Institutions.							
1. Advanced, teaching—							
(a) Arabic or Persian	10	94	...	...	...	...	
(b) Sanskrit ...	18	129	...	...	...	...	
2. Elementary, teaching— Vernacular only or mainly	6	42	...	...	...	...	
Total Private Institutions ...	34	265	...	...	...	...	
Grand Total ...	1,063	30,379	774	27,287	390	12,349	

STATEMENT G.

Name of Subdivision and Thana.			English-knowing		Total.
			Males.	Females.	
1			2	3	4
Sadar ...	Jessore ...	....	522	20	542
	Kaliganj ...	..	90	...	90
	Bagharpara	...	76	...	76
	Gadkhali ...	...	61	...	61
	Monirampur	...	60	...	60
	Keshabpur ...	...	113	...	113
	Total	...	922	20	942
Jhenida ...	Jhenida ...	...	193	1	194
	Salkopa ...	...	199	...	199
	Harinakundu	...	66	4	70
	Kotchandpur	...	44	...	44
	Total	...	502	5	507
Magura ...	Magura ...	...	232	...	232
	Mahammadpur	...	88	2	90
	Salikha ...	...	62	...	62
	Total	...	382	2	384
Narail ...	Narail ...	...	342	2	344
	Lohagara ...	...	185	3	188
	Barkalia ...	...	117	...	117
	Total	...	644	5	649
Bangaon ...	Bangaon ...	...	233	4	237
	Moheshpur	...	159	1	160
	Ganrapota ...	...	37	...	37
	Sarsha ...	...	40	...	40
	Gaighata ...	...	68	...	68
	Total	...	537	5	542
	Grand Total	...	2,987	37	3,024

Note.—According to the Census Report, there are 3,321 English-knowing persons in the district, viz.:—

Males	...	...	3,290
Females	...	...	31
	Total	...	3,321

The *thana* details are not available.

STATEMENT H.

Caste or tribe.	Male.	Female.	Total.
1	2	3	4
Hindus.			
Agarwala	9	3	12
Aguri	7	3	10
Babhan	3	2	5
Bagdi	7,825	8,827	16,652
Baidya	1,013	1,206	2,219
Baiti	717	959	1,676
Barui	5,513	5,335	10,848
Bauri	218	248	466
Bedia	697	617	1,314
Beldar	25	20	45
Bhat	3	5	8
Bhuimali	162	137	299
Bhuiya	123	96	219
Bhumij	144	162	306
Bind	126	...	126
Brahman	19,807	21,342	41,149
Chain	6	...	6
Chasadhopa	321	343	664
Dhanuk	1	...	1
Dhopa	3,792	3,717	7,509
Dom	574	580	1,154
Dosadh	177	109	286
Gandhabanik	2,128	2,338	4,466
Ghatwal	2	1	3
Goála	15,232	15,280	30,512
Hari	279	355	634
Jaliya	24,299	25,635	49,934
Jugi	5,914	5,846	11,760
Kahar	1,917	1,866	3,783
Kaibartta	25,417	24,948	50,365
Kalu	1,903	1,918	3,821
Kansari	392	580	972
Kaora	1,186	1,169	2,355
Kapali	13,442	13,092	26,534
Karmakar	7,517	7,707	15,224
Kayastha	27,426	31,913	59,339
Kharwar	...	...	.....
Koiri	71	62	133
Kumbhakar	8,628	8,963	17,591
Kurmi	239	103	342
Mayara	1,337	1,114	2,451
Malakar	410	430	840
Malla	42	...	42
Mihtar	52	59	111
Muchi	27,010	26,708	53,718
Musahar	4	...	4
Namasudra or Chandal ...	84,847	87,389	172,236
Napit	11,315	11,384	22,699
Nuniya	52	78	130
Pod	3,878	3,600	7,478
Rajbansi	440	519	959
Rajput	320	327	647
Rajwar	21	24	45
Sadgop	2,975	3,261	6,236
Sankhari	163	178	341
Sarnakar	781	794	1,575
Sunri	13,054	13,838	26,892
Sutradhar	5,150	5,401	10,551
Suvarnabanik	2,103	2,197	4,300
Tambuli	50	19	69

Caste or tribe.	Male.	Female.	Total.
1	2	3	4
Tanti	4,085	4,222	8,307
Teli	6,345	6,233	12,578
Tiyjar	333	331	664
Turaha	1	...	1
Turi	62	56	118
Vaishnava	6,290	7,372	13,662
Vaisya	93	135	228
Persons of unknown or unspecified castes.	14,078	14,007	28,085
Total ...	362,546	375,163	737,709
Muhammadans.			
Julaha	19,139	18,700	37,839
Mughal	122	97	219
Pathan	5,260	5,132	10,392
Sayyid	3,601	3,484	7,085
Shaikh	547,801	543,238	1,091,039
Others	2,352	1,209	3,561
Total ...	578,275	571,860	1,150,135
Christians.			
European	43	21	64
Eurasian	5	6	11
Native	386	379	765
Total ...	434	406	840
Brahmos	69	58	127
Buddhists	1	...	1
Jains	9	6	15
Grand Total ...	941,334	947,493	1,888,827

Castes of Bihar.

Class I.

Babhan or Bhuinhar.

Class II.

Rajwar.

Class III

Ahir.
Agarwala.
Aguri.
Dhanuk.
Halwai.
Lohar.
Kumhar.

Class IV.

Bhuiya.
Bhujawala.
Garai.
Kharwar.
Malla.
Nuniya.

Class V.

Beldar.
Bhumij.
Ghatwal.
Kabari or Kunjra.
Marua.

Class VI.

Bauri.
Bind.
Bohit.
Chain.

Class VII.

Chapariya.
Dhunia.
Tiyar.
Pundarik.
Turaha.

Class VIII.

Dusadh.
Musahar.
Paharia.
Turi.

STATEMENT I.

Occupations.	Male.	Female.	Total.
1	2	3	4
A.—*Agricultural group*—			
Interest in land ...	611,617	623,497	1,235,114
Agricultural labourers ...	4,433	2,591	7,024
Growers of special products and trees.	2,497	3,102	5,599
Agricultural training and supervision.	5,758	5,483	11,241
Total Class A ...	624,305	634,673	1,258,978
B.—*Professional group*—			
Service of the Imperial and Provincial Governments.	1,705	1,013	2,718
Service of Local and Municipal bodies.	59	48	107
Village service ...	4,719	4,961	9,680
Religion	6,418	8,482	14,900
Education	1,524	1,536	3,060
Literature	1,133	1,103	2,236
Law	1,086	1,030	2,116
Medicine	3,814	4,289	8,103
Engineering	95	79	174
Pictorial art	112	152	264
Total Calss B ...	20,665	22,693	43,358
C.—*Commercial group*—			
Dealers in money and securities.	1,192	1,273	2,465
General merchandize ...	4,939	5,197	10,136
Dealing unspecified ...	6,652	6,660	13,312
Middlemen, &c. ...	398	365	763
Railway	542	331	873
Road	8,805	8,861	17,666
Water	5,077	4,474	9,551
Messages	2,024	2,026	4,050
Storage and weighing ...	133	152	285
Total Class C ...	29,762	29,339	51,101
D.—*Artisan group*—			
Fabrics and dress stuff ...	29,938	28,156	58,094
Food and drink ...	31,990	31,202	63,192
Lighting	11,329	11,709	23,058
Fuel and forage ...	113	265	378
Building	2,068	1,973	4,041
Vehicles and vessels ...	944	809	1,753
Papers, books and prints ...	1,621	1,367	2,988
Clocks and watches ...	8	11	19
Carving and engraving ...	3	1	4
Toys, curiosities, &c. ...	146	135	281
Necklaces, bracelets, sacred threads, beads.	768	725	1,493
Carried over ...	78,928	76,353	155,281

STATEMENT I—*concld.*

Occupations.	Male.	Female.	Total.
1	2	3	4
Brought forward ...	78,928	76,353	155,281
D.—*Artizan group*—concld.			
Furniture	3	12	15
Tools and machinery ...	1,869	1,844	3,713
Arms and ammunition ...	45	30	75
Mineral substances ...	16,929	17,266	34,195
Leather, horns and bones ...	4,544	4,353	8,897
Wood, cane and leaves ...	12,351	12,359	24,710
Total Class D ...	114,669	112,217	226,886
E.—*Pastoral group*—			
Horses and horned cattle ...	2,719	1067	3,786
Small stock	849	884	1,733
Subsidiary service to stock ...	224	182	406
Total Class E ...	3,792	2,133	5,925
F.—*Fishing and hunting group* ...	38,551	38,382	76,933
G.—*Serving group*—			
Personal and domestic services.	23,310	19,370	42,680
Non-domestic establishment	55	38	93
Sanitation	334	332	666
Unskilled labour ...	1,808	9,552	11,360
General labour	71,934	62,297	134,231
Indefinite	49	134	183
Total Class G ...	97,490	91,723	189,213
H.—*Unproductive group*—			
Music and ballad reciters ...	2,757	2,866	5,623
Astrologers, genealogists and horoscope casters.	38	41	79
Jugglers and animal exhibitors.	73	60	133
Tumblers and acrobats ...	24	26	50
Disreputable means of livelihood.	32	1,485	1,517
Property and allowances ...	713	793	1,506
Charity and endowment ...	8,124	10,905	19,029
Pensioners	94	152	246
Prisoners	245	5	250
Total Class H ...	12,100	16,333	28,433
GRAND TOTAL ...	941,384	947,493	1,888,827

J. S. N.—Reg. No. 6358J—00—7-6-98.

DISTRICT CENSUS REPORT.

No. 776, dated Khulna, the 28th March 1892.

From—B. De, Esq., Magistrate of Khulna,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to Government Circular No. 6T.F., dated the 3rd October 1891, I have the honour to submit herewith a report on the results of the recent census of the district of Khulna.

REPORT ON THE CENSUS OF THE DISTRICT OF KHULNA, 1891.

Head I.—Early History, &c.

The district of Khulna is situated in what may be described as the Dakshin or South Rarh country. The name of Rarh was of course originally given to the high-lying alluvial plains to the west of the Bhagirathi, and consequently, strictly speaking, it cannot be applied to Khulna, which lies to the east of the Bhagirathi. It does not appear, however, that any special name was given to the districts to the east of the Bhagirathi; and as the majority of the inhabitants belonging to the three highest castes, viz., the Brahmans, Kayasthas, and Vaidyas, belong to the Rarhi sub-caste, it may be said that, although the country does not fall within the boundaries originally assigned to Rarh, it has been mainly peopled by offshoots of the families who originally settled in the Rarh country. The Brahmans of the district are mainly Rarhi, with a small sprinkling of Barendras in some villages. The Kayasthas are chiefly Dakshin Rarhis, except those who live in the southern and western parts of the Satkhira subdivision, who are principally members of the Bangaja sub-caste. These latter belong to the Taki Samaj, and acknowledge the Babus or Rajas of Nunnagar, who are the descendants of the celebrated Pratapaditya, or rather of his cousin Kachu Roy, as their leaders. The Vaidyas are almost entirely Rarhis. They appear to have been established in this district in comparatively early times, and most of the leading families of these castes have some tradition to the effect that they came from other districts to the north and west, but they cannot give any definite information on the subject.

2. It is unnecessary to give any detailed account here of the abovenamed sub-castes, which have been described in various works, and specially in Mr. Risley's recent excellent book. I will confine myself to some brief remarks about other castes and sub-castes found in the district. Besides the Rarhi and Barendra Brahmans found all over the district, there is a small colony of Kanya-Kubja or Kanaujia Brahmans in the extreme north-western corner of the district, in the villages of Gayra and Chandenpur, in the Chanduria Municipality. Some of these families appear to have been established in their present abodes for four or five generations, while the others say that they immigrated seven generations ago. The head of one of the former families told me that his ancestor first came to, and settled in, Murshidabad; but later on, during the troublous times of the Marhatta invasions, they sought and found shelter in the locality in which they have since been established.

3. There are a few Khatri families scattered about in different parts of the district. It is unnecessary to enter into any discussion about the origin of this caste here. It may be assumed as the result of the discussions which have already taken place that they are an offshoot of the Panjab Khatris, who again are descendants of some section of the ancient Vaisya caste. In 1881 there were 514 Chhetris and 196 Khatris. I think that the whole of these 710 persons were Khatris. According to the census of 1891 they number 614 souls. I have met with them chiefly in the Dumuria *thana* of the Sadar subdivision and in the Fakirhat outpost in Bagerhat.

4. By far the two most numerous castes in the district are Chandals, or, as they wish to designate themselves, the Namas or Namasudras, and the Pods. In 1881 they numbered 148,802 and 66,790 respectively. The Chandals were most numerous in the Bagerhat subdivision, which contained 73,852 persons of this caste or nearly 50 per cent. of the total number in the district. Of the remainder, 53,364 were censused in the Sadar subdivision and only 20,913 in Satkhira. On the other hand, the Pods were most numerous in Satkhira, which contained 44,426 persons of this caste, or over 66 per cent. of the whole, and least numerous in Bagerhat, which contained only 1,482 persons; while there were 20,882 of them in the Sadar subdivision. The corresponding figures for 1891 are given below—

Chandal or Namasudra	...	...	...	158,015
Pod	...	...	...	86,030

5. There can be little doubt that this district was originally peopled by the Chandals and Pods, the former occupying the eastern, and the latter the western half of it. They must have originally been hunters and fishermen, the Pods following the latter calling almost exclusively, while some of the Chandals were hunters also. When the higher Hindu castes migrated into the district, they occupied the comparatively high lands on the banks of

the rivers; while the Chandals and Pods were driven into the jungles to the south of the district, or to the low and marshy tracts intervening between the different rivers. Thus, we find all the high caste Hindus settled along the banks of the Jamuna, the Naukhali and its continuation, the Satkhira *khal*—the former of which must have been a river of some size at one time, though it has been silted up now—the Betna, the Kobatak, and the Bhairab, while the Chandals and Pods live in the intervening marshes and in the jungles to the south. The only case in which high caste Hindus penetrated very far south was when Pratapaditya founded Issaripur. He was in search of a safe refuge for himself and his adherents, and went further afield than he would have otherwise done.

6. The only instance we have of a migration into this district in comparatively recent times, except that of the Kanauj Brahmans referred to in paragraph 2, was that of the *Bunas*, who came into the district from west Burdwan and Bankura. According to the census of 1881, there were 1,622 of these; of which more than one-half were settled in the neighbourhood of Khulna.

7. I subjoin a table of the castes which either in 1881 or in 1891 exceeded 10,000 in number—

Name of caste.	1881.	1891.
Kayastha	36,985	38,089
Brahman	28,654	29,701
Kaibarttas	25,895	24,487
Chamar and Muchis ...	26,154	29,154
Jaliya	20,964	16,284
Napits	16,289	17,404
Kapalis	14,720	16,033
Goalas	14,021	12,549
Vaishnavas	12,939	6,753
Barui	11,983	14,048
Jugis	11,085	11,301

8. The Musalmans of this district are divided by themselves into two groups, called respectively Ashraf and Atrap. The word "Ashraf" is the plural of Sharif and of course means the noble. The word "Atrap," on the other hand, is the plural of "Tarap" and means directions or "sides." As contradistinguished from Ashraf it means in this district, and I presume in some neighbouring districts, "low-born" or "plebian." I have, however, never heard the word used in this sense in Bihar or in the North-Western Provinces, or seen it so used in Persian or Urdu literature. Be that as it may, there is no doubt as to the signification attached to the two words in this district by the Musalmans themselves. The word "Ashraf" is scrupulously confined to those families who are pure Musalmans by extraction. It is only they who use the tribal titles of Sayyid or Mir, Shaikh and Khan. I have not come across any family of Moghal extraction in the district, or anybody calling himself Mirza or Beg. On the other hand, the Atraps are clearly descendants of converted aborigines or semi-Hinduized aborigines, such as the Chandals and Pods. They candidly admit their inferiority to the Ashraf, and carefully avoid the tribal titles used by them, except that of "Shaikh" which has fallen on evil days, and is arrogated by many who have no sort of claim to it. In addition to the title of Shaikh, which serves to mix up the Ashraf and Atrap to some extent, the latter have distinctive titles of their own, such as Sarder, Shahna or Shana, Ghazi, Moral, &c. As in the case of the Hindus the Ashraf who migrated into the district took up their abode on the banks of the rivers, while the Atrap, like their unconverted brethren, dwelt in the jungles in the south of the district or in the marshy tracts which lie between the rivers.

Head II.—Movement of the Population.

A. Increase and decrease as compared with 1872 and 1881.

9. This district was created in 1882. At the time when the censuses of 1872 and 1881 were taken, two out of the three subdivisions, which now constitute the district, were included in the district of Jessore, while the third formed a part of the 24-Parganas. In the report of the census of 1881 the figures for the Khulna district have been given separately, but figures for the census of 1872 had to be picked out from the figures for the 24-Parganas and Jessore. The population of what is now the district of Khulna was returned in 1872 at 1,046,878, and in 1881 at 1,079,948, while according to the last census it is 1,177,652; so that between 1872 and 1881 there was an increase of 3·15 per cent. and between 1881 and 1891 of 9·05 per cent. or, taking the whole period of 19 years, of 12·49 per cent.

10. The population of the *thanas* of Khulna, Dumuria, Mollahat, Rampal, Satkhira, and Kaliganj has steadily increased, the population in 1891 showing an advance on that in 1881, and that in 1881 on that in 1872. In the other *thanas* there was a decrease either in 1872—1881 or in 1881—1891. In Paikgachha, Bagerhat, Morelganj, Magura, and Asasuni, the decrease took place between 1872 and 1881, while the only *thanas* in which the populations decreased between 1881 and 1891 were Baitaghata and Kalaroa. I am not in a position to furnish any further explanation of the decrease between 1872 and 1881 than what is given in page 51, volume I of the report on the census of 1881.

11. The decrease in the two *thanas* of Kalaroa and Baitaghata, which has taken place between 1881 and 1891, is, the Magistrate Mr B. De says, "capable of very simple and satisfactory explanations, being in both cases small, but due to very different causes. Kalaroa was in 1881, and still is, the most densely populated *thana* in the district. In 1881 it supported a population of 915, persons to the square mile." There were two towns in the *thana*, viz., Chanduria and Kalaroa in which there were 1,180 persons to the square mile; while in the rural portion the population per square mile was 877. The so-called towns were merely groups of villages, and Kalaroa, one of them, had ceased to exist as a town between 1881 and 1891. Chanduria the town which still exists as such contains no manufacture or other industry, and owes its continued existence to the fortuitous circumstance of a large mart for the sale of *gur* being held in one of the villages included in it. It may therefore be safely asserted that the entire *thana* area is rural, and that the population reached its limit when it rose to so high a figure as 915 to the square mile. After that the population was bound either to be stationary or to diminish. "I know by personal experience that all the land in the *thana* has already been cultivated, and there is no room for any expansion of cultivation; and also that wages of labour have reached their lowest limit in it. While in the southern and eastern *thanas* of the district wages are as high as 5·6 and sometimes even 8 annas a day, in Kalaroa they are 2 annas a day, and only in exceptional seasons they rise to 2 annas 6 pies or 3 annas, or are in some cases supplemented by a meal." In the same way, while the southern *thanas* import labour largely for transplanting and reaping paddy, Kalaroa, like the neighbouring *thanas* of Jessore, which it resembles in many respects, exports it. The decrease in the case of Kalaroa, then, may be ascribed to what may be described as permanent and natural causes, but their effect has been accelerated in the period between 1881—1891 to the recurrence of inundations, which have destroyed the crops and have affected the health of the people.

12. "The decrease in the case of Baitaghata is due to less real and permanent causes. This *thana* consists almost entirely of low and marshy land, except on the banks of some of the rivers which intersect it, where the level of the land has been raised by the deposit of silt." The land in this *thana* is too low yet to be used for permanent habitation. "It is accordingly largely cultivated by people locally known as *dawals* who come from other and more densely peopled *thanas*, erect temporary huts, and after growing and reaping their paddy go away. This temporary population is increased during the reaping season by a population of a still more temporary character, viz., the reapers who are locally known as 'dawals.' Owing to these circumstances the population of this *thana* is largely affected by temporary causes." If a census were to be taken in the hot weather, the population would be found to be much less than what has been returned in 1872, 1881, or 1891, for then all the *doals* and *dawals* would be absent, and only the fixed and permanent population would be enumerated. Even in the cold weather a few days' difference in the dates of enumeration may make a considerabe difference in the result, and there may be a difference even if the census be taken on the same day, due to the difference in the conditions of the harvests of the two years. The crop may be more plentiful, and the harvest more forward in one year than in the other, inducing a larger influx of *dawals*. In 1881 the census took place ten days earlier than in 1891, and this fact may furnish a sufficient explanation of the decrease in the population. I do not know what the character of the harvest of 1881 was. In 1891 the harvest was somewhat affected by the heavy flood which occurred during the year. It is, however, unnecessary to speculate at greater length on these temporary and accidental causes.

13. In the other 11 *thanas* the population increased between 1881 and 1891. It was most marked in Paikgachha and Morelganj, in both of which it was over 18 per cent.; in Mollahat where it was over 17 per cent.; in Asasuni where it was over 14 per cent.; in Rampal and Khulna where it was over 11 per cent.; and in Magura and Bagerhat where it was over 10 per cent. In two of the three remaining *thanas*, Satkhira and Dumuria, it was over 7 per cent., while in Kaliganj it was a little over 2 per cent. In Paikgachha and Morelganj the increase is due to reclamation and cultivation of jungle lands. Both these *thanas* suffered a temporary eclipse in 1881, from which they appear to have completely recovered. In Mollahat the increase is due to the reclamation of *bil* lands. This *thana* showed an increase of 4 per cent. between 1872 and 1881. The population of Asasuni, which decreased by over 11 per cent. between 1872 and 1881, has only recovered lost ground, the population in 1891 showing only an advance of a little more than 2 per cent. on that of 1872. The increase in Rampal is due to the extension of cultivation into the Sunderbans. The progress in this *thana* has been steady and uniform since 1872, as there was an increase of over 10 per cent. between that year and 1881. There is room for much increase yet, and in the absence of any unforeseen calamity, I have no doubt that the population will go on increasing at the present rate. In Khulna there has been a steady increase, though the rate of increase has decreased during the second period, as it was almost certain that it would, the density of the population having reached 700 to the square mile in 1881. Between 1872 and 1881 the increase was over 15 per cent., while between 1881—1891 it has only reached 11 per cent. The increase is due to the expansion of cultivation in the *bil* portions of the *thana*, and in a small degree to the creation of the district, which has added to the population of the head-quarters station. Magura and Bagerhat, the population of both of which had slightly decreased between 1872 and 1881, have more than made up for the loss. In the case of both these *thanas* the decrease of 1881 must have been due to temporary and accidental circumstances, as there is still room for some, though not much, expansion. Satkhira and Dumuria, which have increased by over 7 per cent. between 1881 and 1891, increased by about 3 per cent. between 1872 and 1881. The rate of increase in the

second period has become more than double what it was in the first. In the case of Satkhira this is probably due to some improvement in the health of the *thana*, which is, however, bad enough still. Lastly, Kaliganj, which shows the smallest increase between 1881 and 1891 showed an increase of over 10 per cent. between 1872 and 1881. I think that cultivation has been extended further into the Sunderbans in this *thana* than in any other in the southern parts of this district, and there is therefore less room for expansion in it. The silting up of the Jamuna has also affected the rate of increase.

B. Difference between urban and rural population.

14. There is not much distinction between the urban and rural population of this district. There are no industries or manufactures necessitating the formation of towns, and almost the entire population subsists on agriculture. In 1881 there were five towns with a total population of 29,246. All of these were in the Satkhira subdivision, viz.—

Satkhira	with a population of		...	8,738
Kalaroa	,,	,,	...	6,850
Chanduria	,,	,,	...	2,593
Kaliganj	,,	,,	...	5,681
Debhata	,,	,,	...	5,514

Of these two, viz., Kalaroa and Kaliganj, have ceased to exist as such, and the new town of Khulna has come into existence so that at present there are four towns, viz.—

Khulna	with a population of		...	8,667
Satkhira	,,	,,	...	8,550
Chanduria	,,	,,	...	3,445
Debhata	,,	,,	...	5,384

Khulna has come into existence on account of the creation of the district. The population is increasing, and it is necessary for sanitary reasons that the affairs of the town should be managed by a Municipal Committee. The population of Satkhira and Debhata is decreasing, but it is still sufficiently dense to require a municipal administration. On the other hand, the population of Chandhuria, which has remained stationary between 1881 and 1891, is so small that it is scarcely right to treat it as a town and to saddle it with a Municipal Committee. As I have already stated in another part of this report, this municipality owes its continued existence to the fact that there is a large mart for the sale of *gur* in one of the villages comprised in it. This gives rise to a considerable income from cart registration fees, which is the mainstay of the municipality.

C. Migration in search of land, &c.

15. The entire male population of the district is 617,981, of whom 566,109 or a little over 91 per cent. have been returned as born in the district. The following table contains the names of the districts from which large numbers of male people have migrated into Khulna:—

Jessore	...	...	17,470	or 2·8 per cent.
Backergunge	...	..	14,683	,, 2·3 ,,
Faridpur	...	...	6,367	,, 1·2 ,,
24-Parganas	...	...	4,087	,, ·6 ,,
Nadia	...	...	1,791	,, ·2 ,,
Dacca	.	...	1,373	,, ·2 ,,
Pabna	...	...	1,099	,, ·1 ,,

No other district has contributed 1,000 or more men to the district.

16. Of the 17,470 men from Jessore, 8,382 or a little less than 48 per cent. were censused in the Sadar subdivision, and 4,817 or a little less than 28 per cent. in the Khulna *thana*. It appears to me that the majority of these 4,817 persons are employed as pleaders, muktears, and *amlas* in Khulna and their dependants, and a considerable portion are boatmen from the Narail subdivision. Some are also engaged in trade in Khulna, Gazirhat, and Phultolla, and only a few are engaged in agricultural work. Bagerhat has also got a considerable number of men from Jessore, as many as 2,896 or about 16 per cent. of the total number. Most of these men are also pleaders, muktears, *amlas* and their dependants. No comparison can be instituted with the figures for 1881, as in the census of that year the birth-place of no part of the population was entered as Khulna, that of those of the Khulna and Bagerhat subdivisions being shown as Jessore; while the birth-place of the residents of the Satkhira subdivision was entered as the 24-Parganas.

17. Of the 14,683 men born in Backergunge, 9,263 or a little over 63 per cent. were censused in Morelganj. Most of these men are cultivators who have settled in the newly reclaimed lands in that *thana*. The 2,975 men censused in Bagerhat are also mostly cultivators, although a few are otherwise employed. In 1881, 12,622 men born in Backergunge were censused in Khulna.

18. Of the 6,367 men born in Faridpur, 1,600, 1,383, and 1,065 were censused in the *thanas* of Bagerhat, Khulna, and Mollahat, respectively. They are mostly boatmen and cultivators. The corresponding number in 1881 was 6,587.

19. Of the 4,087 men born in the 24-Parganas, 1,136 and 1,081 were censused in Kaliganj and Paikgachha, respectively. The majority of these must have been *dawals* or reapers who came to harvest paddy. The corresponding number for 1881 cannot be given, as the birth-place of the entire population of the Satkhira subdivision was at that time shown as the 24-Parganas.

20. The majority of the Nadia men appear also to have been *dawals*. The corresponding number for 1881 was 2,294, the decrease being due, I believe, to the fact that the subdivision of Bongong, from which many reapers come to Khulna, was in 1881 included in Nadia; while in 1891 it formed part of Jessore.

21. I cannot give any definite account of the Dacca men censused in Khulna; but seeing that there were only five women born in that district against as many as 1,373 men, it can safely be asserted that the majority of these people were boatmen, who were passing through the district at the time of the census. They were principally found in the *thanas* of Khulna, Satkhira, Bagerhat, Morelganj, and Asasuni. A few probably belonged to the other classes. The corresponding figure for 1881 was 3,079, showing a very considerable decrease, which is not capable of any satisfactory explanation, as it most probably depends upon accidental circumstances.

22. The same remarks apply to a certain extent to the 1,099 Pabna men. Of these, 673 were censused in the three head-quarters *thanas* of Khulna, Bagerhat, and Satkhira. A considerable number of them was also censused in Morelganj. The corresponding number for 1881 was 573, showing a considerable increase.

23. From the above paragraphs it will be seen that the only immigration of any magnitude, which has been taking place in recent times, is that of professional men from Jessore, and of cultivators from Backergunge. The former have come in search of employment in the courts and offices at Khulna, and the latter in search of newly-reclaimed lands in Morelganj. The other immigration is either very insignificant in its dimensions or very ephemeral in its character. A doctor has probably come from Hooghly, a pleader from the 24-Parganas, a Deputy Magistrate from Calcutta. On the other hand, the reapers from Jessore and Nadia only come for a short period and return to their homes as soon as the harvest is gathered in. The boatmen, again, of Dacca and Pabna do not make any stay in the district, but simply pass through it in going to, or returning from, Calcutta. Of immigrations of older dates I have already spoken. These were of larger dimensions. In the first place all the Hindus of higher castes came into the district at some early period, of which no trustworthy record is available. Then the Ashraf Muhammadans came into the district in the fourteenth century of the Christian era and since then, and lastly the Kanauj Brahmans, Khatris, and Bunas came in comparatively recent times.

24. There is very little emigration from the district. A few professional men have gone to other districts in search of employment and have settled there, but their number is insignificant. The struggle for existence has not yet become at all keen, except in *thana* Kalaroa, and both cultivators and labourers earn enough at home, and therefore do not find it necessary to go to other districts to earn a living. In Kalaroa wages are low, and the landless classes find it necessary to leave their homes to earn something to eke out the low wages they get at home. They do not, however, find it necessary to leave the district, but only go to the southern *thanas* where they help to reap the plentiful harvests, and then return home, bringing with them the wages earned by them in money and kind. In the same way where high caste Hindus, living on the banks of the Kabadak, the Bhadra or the Bhairab, find that they cannot get a sufficient quantity of fertile land in their own neighbourhood, they turn their eyes to the fertile south, obtain a gante or large allotment, settle it in plots with the actual cultivators, and maintain their families on the difference between the rents they receive and those they pay.

Head III.—Varying Density of the Population.

25. The following table shows the density of the population in each *thana* at each census:—

Name of thana.		Persons per square mile at the census of—			Position according to density.
		1872.	1881.	1891.	
Khulna	...	610	704	785	II
Dumuria	...	463	412	434	X
Baitaghata	...	343	387	382	XII
Paikgachha	...	393	373	441	IX
Bagerhat	...	605	602	663	V
Mollahat	...	437	455	533	VII
Rampal	...	284	313	350	XIII
Morelganj	...	373	348	411	XI
Satkhira	...	677	700	751	III
Kalaroa	...	888	915	896	I
Magura	...	613	653	723	IV
Asasuni	...	513	456	523	VIII
Kaliganj	...	509	564	577	VI

26. I have discussed this subject at some length under heading II, and have not many further remarks to make. It will be seen from the above table that Kalaroa still heads the list, as regards density of population, with nearly 900 persons to the square mile. Khulna and Satkhira have a population of between 700 and 800 to the square mile; Magura and Bagerhat between 600 and 700; Kaliganj, Asasuni, and Mollahat, between 500 and 600; Damuria and Paikgachha between 400 and 500; and Baitaghata and Rampal between 300 and 400. Kaloroa, I think, has already reached its limit, and it is likely that in the *thanas*, the population of which is over 500 to the square mile, the rate of increase will be slower than what it has been; while the rate of progress will be very rapid in Paikgachha, Morelganj, and Rampal,

where the population has not yet reached the limit of 500 to the square mile. The case of Baitaghata is peculiar. The resident population will continue to be small for many years to come, but the *thana* will continue to support a large part of the population of the Khulna *thana*.

Head IV.—Religion.

27. The subjoind table shows the distribution of the population of each *thana* according to religion at the three periods of 1872, 1881, and 1891.

Name of Thana.	Total population.			Hindus.			Muhammadans.			Christians.			Brahmos.			Others.		
	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Khulna...	110,443	127,390	142,015	57,548	64,512	70,686	52,706	62,750	71,139	86	128	172	...	...	8	101	...	10
Dumuria	105,954	74,991	70,003	44,943	32,803	38,372	61,000	42,187	40,731	...	1	...	...	...	...	11	...	...
Baitaghata	33,253	37,501	37,038	16,004	20,803	22,400	15,162	16,665	14,635	...	33	3	...	...	...	87	...	...
Paikgachha	74,351	70,478	83,437	34,654	37,833	48,603	30,283	32,645	34,761	2	...	73	...	...	...	412	...	...
Bagerhat	138,560	137,818	151,778	79,143	78,455	84,936	59,367	59,363	66,795	...	...	9	...	...	8	50	...	...
Mollahat	48,497	50,478	59,124	27,773	27,037	30,004	20,685	23,441	29,120	...	...	...	...	...	...	39	...	...
Rampal	45,160	40,827	55,676	21,698	24,485	27,531	22,984	24,764	27,446	427	578	693	...	...	...	51	...	3
Morelganj	67,296	62,670	73,961	25,476	24,129	26,242	41,785	38,541	47,735	35	...	4	...	...	...	...	...	...
Satkhira	93,457	96,614	103,634	39,018	37,803	40,506	53,837	58,806	63,125	2	5	3	..	...	...	...	...	...
Kalaroa	79,093	81,398	79,775	23,206	22,954	21,557	55,884	58,444	58,218	...	...	...	...	...	...	3	...	...
Magura	48,478	82,241	91,044	25,409	38,838	40,235	23,069	43,403	50,809	...	...	...	...	...	...	...	...	...
Asasuni	70,276	62,412	71,694	33,618	33,133	37,658	36,652	29,277	34,036	5	2	...	...	...	...	1	...	...
Kaliganj	132,060	146,130	149,453	75,685	80,972	84,002	56,346	65,258	65,445	9	...	6	...	...	...	20	...	...
Total ...	1,046,878	1,070,948	1,177,652	506,775	523,657	572,665	538,702	555,544	603,995	566	747	963	...	...	16	775	...	13

28. Taking the district as a whole, the proportion of the two chief religions was as follows:—

In 1872 ...	Musalmans	...	51·44 per cent.
	Hindus	...	48·40 ,,
In 1881 ...	Musalmans	...	51·44 ,,
	Hindus	...	48·48 ,,
In 1891 ...	Musalmans	...	51·28 ,,
	Hindus	...	48·62 ,,

It will thus be seen that the population of Hindus is gradually but very slowly increasing, while that of Musalmans is equally slowly decreasing. This is entirely due to the fact that the Hindus, owing to their greater adaptability, are in better circumstances than the Musalmans. It is apparently a case of the survival of the fittest. As between Hindus and Musalmans, there is at present very little proselytism, though a few Hindus may here and there lose caste and take refuge in the ranks of the Muhammadans.

29. The numbers of the followers of the other religions are so small that they cannot be compared with the Musalmans and Hindus. It may, however, be mentioned that the number of Christians has increased from 566 in 1872 and 747 in 1881 to 963 in 1891, while there were 16 Brahmos in 1891 against none in 1872 and 1881. On the other hand, there has been a great reduction in the number of "others" as compared to 1872 In that year 775 persons were censused in that comprehensive class, while none was counted in it in 1881, and only 13 in 1891. Those who were placed in the class of "others" in 1872 have apparently been placed in their proper classes in the two subsequent censuses. Of the 13 who have fallen into this class in 1891, 6 are Theists, 3 Jains, 2 Buddhists, and 2 Agnostics.

30. Taking the *thanas* separately, I find that the number of Hindus was in every case, except one, larger in 1891 than it was in 1872. In the six *thanas* of Bagerhat, Mollahat, Morelganj, Satkhira, Magura, and Asasuni, the members of Hindus decreased between 1872 and 1881, but in all these *thanas* they again rose in 1891 to higher figures than those of 1872. The one *thana* in which there has been a steady decrease in the number of Hindus is Kalaroa. On the other hand, in the three *thanas* of Baitaghata, Paikgachha, and Asasuni, the number of Musalmans was less in 1891 than it was in 1872. In Baitaghata the number rose between 1872 and 1881, but between 1881 and 1891 it not only fell but fell below what it was in the first-named year. In Paikgachha and Asasuni there was a very great drop between 1872 and 1881. Between 1881 and 1891 the Musalmans in these *thanas* have recovered some part of the lost ground, but even in 1891 their numbers in these two *thanas* fell short of what they were in 1872. In the two *thanas* of Bagerhat and Morelganj there was a decrease between 1872 and 1881, though in the case of Bagerhat it was only a nominal decrease; but this decrease has been more than made up by the increase which has taken place between 1881 and 1891. It is curious to note that in Kalaroa, where the number of Hindus has steadily

decreased, the number of Musalmans made a large advance between 1872 and 1881, and only decreased by a few hundreds between 1881 and 1891.

31. It is difficult to give any satisfactory and sufficient explanation of all these changes, which depend upon many complex causes. If I hazard any explanation, I do so with great diffidence. All these changes are due, I think, to the greater or less adaptability of the two classes to the circumstances of the different *thanas*, and not to any loss or gain in the vitality of the two religions which, so far as Khulna is concerned, have almost ceased to be active forces. In Kalaroa the struggle for existence has become very keen. The Musalmans in this district are more inured to poverty and want than the Hindus, so in Kalaroa they go on multiplying, although the Hindus have ceased to do so, and are positively decreasing in number. It may be mentioned also that the Hindus have no classes in Kalaroa in large numbers like the Chandals and Pods. If there were such classes, they would probably have competed with the Musalmans even under the privation and want to which they would have been exposed in Kalaroa. It appears to me that it is the competition with the Chandals and Pods which has served to keep down the number of the Musalmans in Baitaghata, Paikgachha, and Asasuni. The Chandals and Pods are extremely hardy, industrious and thrifty, and their habits, which are almost amphibious, specially fit them for living in these *thanas*. It is true that the Muhammadans in these *thanas* are nearly all of them descendants of converted Chandals and Pods, but their very conversion has wrought changes in them which have rendered them unfit to compete with their unconverted congeners. In the first place they have ceased to be fishermen, and consequently have lost the amphibiousness which is of such great service to the Chandass and Pods; and in the next place the consciousness that they once belonged to the conquering religion, the polygamous habits which they have adopted, and the seclusion of their females have all combined to render them pleasure-loving, quarrelsome and indolent, and have detracted from their character for hardihood, thrift, and industry.

32. The principal seats of Christianity in this district are *thanas* Rampal and Khulna, where there are small communities of converts. They have apparently both prospered, for the number of the Khulna community has exactly doubled between 1872 and 1891; while that of the Rampal community has increased by over 62 per cent. It is clear that in both cases the natural increase of the communities has been supplemented by the admission of converts. There was one solitary Christian in Dumuria in 1881, but he has dropped out of the ranks between 1881 and 1891. I remember he was counted in the preliminary census, and he must have died or left the *thana* before the final census. Baitaghata had 33 Christians in 1881 and only three in 1891. The other 30 must have migrated to some other *thana* in the interval. On the other hand, Paikgachha, which had only two Christians in 1872 and none in 1881, had as many as 73 in 1891. This must be an offshoot of the Rampal community. Bagerhat, which had no Christians in 1872 or 1881, had 9 in 1891. Morelganj had 35 in 1872, none in 1881, and only 4 in 1891. In 1872 the Morrells were living in Morelganj, and they and some of their employés must have been the Christians censused in that year; and the 4 Christians censused in 1891 are the Manager of the Morelganj estate and the members of his family. Satkhira had 2 in 1872, 5 in 1881, and 3 in 1891. Asasuni had 5 in 1872, 2 in 1881, and none in 1891; while Kaliganj had 9 in 1872, none in 1881, and 6 in 1891. All these are, I believe, members of a few scattered families of converts.

33. Brahmoism, it will be seen, has made very little progress in this district. The 16 persons who were censused as such are the members of three or four families resident in Khulna and Bagerhat *thanas*. There are others, no doubt, who are more or less inclined towards Brahmoism, but they hesitate to cut themselves adrift from their Hindu neighbours, friends, and relatives.

34. The existence of a curious sect came to my knowledge when I was testing the census schedules in the Dumuria *thana*. They are locally known as "Bhagawanies." They are not mentioned in compilation sheet No. VI prepared in the Census Superintendent's office, though there are 12 of them—6 males and 6 females—entered in sheet No. VIII. Their actual number must be somewhat larger. They appear to me to be a sort of rustic or rural Brahmos. They have been named "Bhagawanies" on account of their belief in "Bhagawan" or the one God, as distinguished from the numerous gods of the Hindu members of the lower classes of the Hindu community; and in a few instances even Musalmans, who had become dissatisfied with the accepted doctrines of their religions, or with their lots in their respective communities, have joined this new sect. They are, however, not strong enough to break with their castes openly, and in most matters conform outwardly to caste rules.

Head V.—Infirmities.

35. The number of insane persons censused in 1881 and 1891 in this district have been compared in the following table:—

A. Insanity.

Census of	Total of all ages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1881 ...	333	285	618	4	5	9	15	8	23	15	13	28	21	21	42	79	42	121	72	58	130	52	54	106	31	43	74	43	38	81	1	3	4
1891 ...	277	269	546	1	1	2	15	5	20	13	6	19	28	15	43	62	56	118	67	61	128	58	62	120	17	40	57	16	23	39	...	...	...

It will be seen from the above that, while the population of the district has increased by 9·05 per cent. between 1881 and 1891, the number of insanes has been reduced by over 11 per cent. during the same period. It is impossible to say which of the two censuses was more accurate in this respect. It will, however, be seen on a reference to the table given in page 204, volume I of Mr. Bourdillon's report on the census of 1881, that the average number of insanes in 10,000 persons in Bengal according to the census was 4·43, while in 1872 it was only 3·06. Taking the former figure as the standard, the number of insanes returned in 1881, which gives 5·7 insanes to every 10,000 persons, seems to have been somewhat exaggerated, and the number returned in 1891, which gives 4·6 insanes to every 10,000 persons, appears to be nearer to the mark. It seems to be probable that a wider signification was given to the term insanity in 1881 than in 1891. In the latter year only such persons as were entirely unable to take care of themselves on account of their mental infirmities were ordered to be counted as insanes. It is, however, not improbable that some enumerators construed the term more strictly than others.

36. The proportion between male and female insanes rose from 85·6 females to every 100 males to 97·1 females to every 100 males. In this respect the figures for 1891 show a greater divergence from the Provincial standard than those of 1881. According to the census figures of 1881, there were only about 70 insane women to 100 insane men in the whole of Bengal Proper. I do not, however, think that this greater divergence furnishes any reason for distrusting the figures for 1891. On the other hand, I am inclined to think that the difference between the numbers of male and female insanes at the census of 1881 was due to a considerable extent to the concealment of the fact of derangement of mind in women. In page 206, volume I of his report Mr. Bourdillon suggested that this was not altogether improbable, and I am not aware of any reason for the large difference elicited by the figures of 1881. The usual causes of insanity, viz., progress in civilization, with its consequent wear and tear of nerve tissue, consanguinous marriage, and general ill-health, affect men and women in a rural district like Khulna to an almost equal degree. The only cause which affects men in a greater degree than women, viz., the use of drugs and spirits, does not operate to any large extent in this district, where the men are extremely temperate and abstemious. They certainly smoke ganja, though not in excessive quantities, and this fact may cause the small difference between the numbers of male and female insanes which the figures of 1891 show.

37. I do not wish to lay much stress on the figures for the different age-periods. Having checked a very large number of census schedules, I am fully impressed with the fact that little or no reliance can be placed on the ages entered in most of them. I found many of the enumerators to be singularly careless or perverse about entering the correct ages of women, and not a few instances came to my notice in which enumerators put down their own mothers or aunts to be younger than their own sons. However, as the figures for the age-periods have been given, I may point out that the figures for 1881 and 1891 show a great deal of similarity for the age-periods between 15 and 59, and that the divergence occurs mainly in the periods before and after these limits.

38. Taking the *thanas* separately, it is curious that Dumuria has the largest number of both insane men and women, while the population of the *thana* is a little less than ten per cent. of the total population of the district. The insanes in the *thana* are more than 15 per cent. of the entire number. On the other hand, Bagerhat supplies the smallest number, both absolutely and in proportion to the district figures. The population of this *thana* is about 13 per cent. of the entire population of the district, but the insanes censused in it represent only about 3 per cent. of the total number of persons so affected. I am unable to furnish any explanation of this divergence.

B. Blindness.

39. The following table shows the number of blind persons of both sexes, arranged according to age-periods as censused in 1881 and 1891 respectively:—

Census of	Total of Allages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59.1			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total	Male.	Female.	Total.	Mle.	Female.	Total.	Male.	Fmale.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1881 ...	250	179	429	10	7	17	13	9	22	7	4	11	7	3	10	27	17	44	16	13	29	31	20	51	29	24	53	104	82	186	..	...	...
1891 ...	273	174	447	5	7	12	15	9	24	10	5	15	13	4	17	22	18	40	35	25	60	48	20	68	43	30	73	82	56	138	...	...	...

40. The number of blind persons censused in 1891 shows a small advance of about 4·2 per cent. on the number censused in 1881. The increase is less than the increase in the total population which as already mentioned is 9·05 per cent In comparison with the Provincial standard of 14·02 blind persons to every 10,000 of the population noted in the table given in page 204, volume I of Mr. Bourdillon's report, the district standards for 1881 and 1891 are both equally low, being in either case only a little more than four in every 10,000 persons. The Provincial standard was, however, raised by the great prevalence of blindness in Bihar, and taking the Presidency Division alone, the proportion was ten in every 10,000. Even this is, however, more than double the rate for this district. I have no reason to distrust the district figures, but I am unable to furnish any explanation of the low rate

of blindness which they disclose, beyond this, that the district is singularly free from the conditions which are injurious to eyesight. "Glare, heat, diet, huts filled with fœtid and pungent smoke, and the attacks of small-pox," which are the inducing causes of so much blindness elsewhere, are almost entirely absent; and the vivid green of the landscape and the cool breezes which blow almost all round the year are extremely soothing to, and good for, the sight.

41. The proportion of blind women to blind men is, according to the recent census 63·7 to 100; while in 1881 it was 71·6 to 100. From another point of view there were 4·41 blind males in every 10,000 males, while there were 3·07 blind females in every 10,000 females. I am not able to furnish any explanation of this difference, and it is not quite unlikely that in some cases blindness in women has been concealed.

C. Deaf-mutism.

42. The table given below gives the number of deaf-mutes as censused in 1881 and 1891 respectively arranged according to age periods:—

Census of	Total of all ages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1881 ...	523	335	858	24	17	41	62	39	101	75	39	114	35	25	60	62	46	108	64	39	103	56	45	101	56	31	87	88	54	142	1	...	1
1891 ...	497	329	826	19	18	37	48	53	101	45	22	67	44	27	71	78	50	128	73	45	118	58	39	97	59	29	80	73	46	119	...	...	...

43. The number of deaf-mutes shows a slight reduction as compared with 1881. The Provincial standard in 1881 was 12·32 to every 10,000 persons. The district rate was 7·9 in 1881, and it has been reduced to 7·01 in 1891. The Provincial standard was, however, raised by the greater prevalence of the infirmity in other divisions, the rate for the Presidency Division being only 8 to 10,000 persons. It is not possible to say positively whether the reduction is due to the more strict exclusion of persons who were not congenitally deaf and dumb; but very careful instructions were given on this point to the enumerators, and it is not unlikely that the reduction is due to a considerable extent to this cause.

44. In 1881, 15 males were returned in the whole population as afflicted with deaf-mutism as compared to 9 females, and Mr. Bourdillon was of opinion that this was very likely due to the concealment of its occurrence among the females of a family. In this respect the present figures show only a slight improvement, the proportion being about 10 females to 15 males; but there is little doubt that even now the number of women afflicted with deaf-mutism has been very much understated. The fact that female deaf-mutes outnumber the males in the first two, while they are outnumbered in all the subsequent age periods is, I consider, very strong evidence in support of such a contention. It is very difficult to conceal the fact that a girl is a deaf-mute from an enumerator, when she is less than 9 years of age, but as soon as she grows older and is married, or otherwise secluded, concealment becomes easy, and was, I have no doubt, in many cases practised. On the other hand, it must be remembered that the number of men in this district largely exceeds the number of women. But this does not explain the whole of the difference, for while there are 8·04 male deaf-mutes in every 10,000 males, the number of female deaf-mutes in every 10,000 females is only 5·8.

45. The figures for age-periods are somewhat erratic, though there is some kind of similarity in the rise and fall of the figures of both 1881 and 1891. The figures for the recent census have been given in quinquennial periods, but for the purposes of comparison with those of 1881 I have given those for persons of 20 and upwards in decennial periods. It will be seen that the largest number of deaf-mutes for any quinquennial period occurred both in 1881 and 1891 between the ages of 5 and 9. It is curious that while the totals of the two sexes in this period are identical, the number of girls was very much below that of boys in 1881; while in 1891 the number of girls rose slightly above that of boys. The numbers for all subsequent quinquennial periods are less than those for the period referred to, and in all cases the females are largely outnumbered by the males.

D. Leprosy.

46. The number of lepers censused in 1881 and 1891, respectively, are given in the following table, arranged according to age-periods:—

Census of	Total of all ages.			0—4			5—9			10—14			15—19			20—29			30—39			40—49			50—59			60 and upwards.			Unspecified.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1881 ...	220	74	294	1	1	2	8	3	11	17	4	21	11	6	17	30	12	42	39	11	50	41	10	51	33	11	44	40	14	54	...	2	2
1891 ...	188	47	155	...	...	...	3	...	3	3	1	4	6	3	9	10	5	15	22	16	38	21	9	30	19	3	23	24	10	34	...	...	...

47. The total number of lepers returned in 1891 is very much below the number which was returned in 1881, being only 52·7 per cent. of that number. In other words, while there were 2·7 lepers per 10,000 of the district population in 1881, only 1·3 lepers have been returned for the same number of people in 1891. It is impossible to explain this difference.

48. I do not, however, think that the figures for the recent census are materially incorrect. Leprosy is not at all common in this district, and the majority of cases that have come to my notice have been of white or anæsthetic leprosy, which the enumerators were directed to exclude from their schedules. Very clear and minute instructions were given on this point, and enumerators were directed to note only cases of black or corrosive leprosy. I do not know whether similar instructions were given in 1881, and cannot say whether the difference in the number of lepers returned in 1881 and 1891 was in any way due to any difference in the instructions given to the enumerators on the subject. It is quite possible that cases of corrosive leprosy in the incipient stages have been omitted by some enumerators. On the other hand, it should be noted that leprosy is not endemic in this district, and that the majority of its victims are to be found among the Bunas, who have come to the district from west Burdwan and Bankura, where the disease is more common than in any other part of Bengal. It should also be noted that if the reports which have come out to this country as to the conclusions arrived at by the Leprosy Commission are at all correct, that body are of opinion that leprosy is much less common in India than it has hitherto been supposed to be.

49. Taking the two sexes separately, it will be seen that, while in 1881 there were only 33·6 females affected with leprosy to every 100 males, in 1891 the proportion has risen to 43·5 females to every 100 males. In this respect the figures for 1891 show a greater approximation to correctness than those of 1881, though it must be freely admitted that even now the existence of a large number of female lepers has been concealed.

50. The popular theory current in this district about leprosy is that it is caused by eating beef; and also by over indulgence in articles of food which have a heating effect. There is, however, no evidence even of a plausible character to support the theory. Beef is scarcely ever eaten in this district even by Muhammadans, and "articles of food which have a heating effect" is too vague and general a description for any conclusion to be based on the supposed effects of their consumption. Leprosy is found to be most common in Bankura, Birbhum, and Burdwan and in parts of Rangpur. As regards the last-named district, it was found that the country where the disease prevails contains marshes and old river beds, is subject to floods, and contains many patches of high and dense jungle. The people themselves were found to be badly housed, clothed, and fed, living in mat huts, and consuming little else but rice and imperfectly cured fish. They seldom leave their homes and intermarry very freely. They suffer greatly from malarious diseases of all kinds, pulmonary phthisis and scrofula being very common, while goitre and cholera are endemic. Some parts of Burdwan, and in a less degree of Bankura and Birbhum, are marshy, and the health of the people is low on account of the prevalence of fever, but in other respects there is nothing common between them, and the parts of Rangpur described above. This district, undoubtedly, abounds in marshes and is subject to innundation, but the people, except in some parts of *thana* Satkhira, do not suffer much from malaria. They live principally on rice and fish, but most of the fish that they consume is fresh and wholesome and not rotten or imperfectly cured. On the whole, however, whatever may be the cause, there can be little doubt that the people of this district enjoy comparative immunity from this dreadful disease.

51. If malarious surroundings have anything to do with the etiology of leprosy, Satkhira *thana* ought to have more lepers than any other in this district. As a matter of fact, however, Satkhira does not enjoy any evil pre-eminence in this respect. As regards male lepers, it stands second in the list with 14 lepers; while Khulna has 20, and Dumuria runs it close with 13. Of female lepers Satkhira has only 5, while Khulna and Dumuria have 7 each, and there are 6 in each of the three *thanas* of Paikgachha, Mollahat, and Rampal.

Head VI.—Education.

52. The following table gives the main facts about the education of the people of this district in 1881 and 1891 respectively:—

Year.	Males.				Females.			
	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
1881 ...	19,905	38,284	510,213	568,402	564	623	510,359	511,546
1891 ...	17,024	53,814	547,142	617,981	554	1,741	557,376	559,671

The two facts which at once attract notice in the above table are—(1) that the number of pupils or persons under instruction was returned to be less in 1891 for persons of both sexes than in 1881, and (2) that the number of literates, viz., persons who can read and write, of both sexes was considerably higher in 1891 than in 1881.

53. The first of these facts does not, however, fit in with the statistics prepared from year to year by the Education Department. These statistics have been given in the subjoined table for each year from 1881 to 1891. As the district was created only in 1882, the figures for the years between 1872 and 1881 are not available. It will be seen that, on the whole, there has been a steady increase, both in the number of schools and of pupils during the whole period. There may have been temporary fallings off in the number of schools of a particular class or of pupils attending them during particular years, but on the whole, the number of schools of all classes, and of pupils attending them, was higher in 1891 than they were in 1881.

Comparative Statement of the number of English and Vernacular Schools with Pupils in the district of Khulna from 1881 *to* 1891.

Names.	1881.		1882.		1883.		1884.		1885.		1886.		1887.		1888.		1889.		1890.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
High school	4	430	4	471	4	491	4	515	4	526	4	506	5	858	5	934	8	1,412	8	1,250
Middle English school	12	643	12	736	12	738	15	890	16	999	19	1,247	17	1,033	16	1,309	20	1,839	19	1,429
Middle vernacular school	41	1,851	42	2,095	50	2,441	51	2,634	49	2,578	53	2,842	57	3,259	57	3,114	43	2,320	46	2,226
Upper primary	64	2,505	53	1,841	62	2,388	71	2,588	83	3,029	83	2,884	85	3,039	87	3,634	101	3,971	103	3,830
Lower ,, ...	615	16,115	660	17,408	770	19,905	782	20,040	872	20,099	906	22,030	1,032	24,938	1,014	25,023	1,076	26,404	1,038	23,700
Special	5	44	3	64	..	....	7	100	4	68	6	23	11	65	13	76	20	118	24	147
Female	11	225	15	389	29	480	28	611	32	691	35	652	26	575	25	572	24	588	19	444
Total ...	752	21,823	789	23,004	918	26,443	968	27,378	1,060	28,909	1,104	29,134	1,233	33,627	1,209	34,862	1,192	36,058	1,257	33,026

54. The reason of the discrepancy between the census figures of persons under instruction and the figures furnished by the Education Department appears to be that a number of persons under instruction must have been described by the enumerators as being able to read and write. The figures furnished by the Education Department must be considered to be more trustworthy than those obtained by the census; but it may be mentioned that a large number of the pupils in the lower primary and special schools, specially in those which are situated in backward parts of the district, only attend schools during a part of the year. In the busy seasons of ploughing, sowing, transplantation, and reaping they are required to look after the cattle, and to perform other unimportant agricultural work, while the adults are busy in the fields. The census was taken in the busiest part of the year, when the reaping of *aman*, the principal crop of the year, was in full riding, and it may be that some of those who are shown as "pupils" in the educational return were not actually under instruction.

55. The progress of education has been very various in different parts of the district. Probably the most advanced part is that which lies on the banks of the Bhairab for a distance of about eight or ten miles, both above and below the town of Khulna. In this tract lie four out of the eight higher class English schools in the district, viz., those of Khulna, Senhati, Daulatpur, and Khararia. The proximity of the head-quarters station and the fact that there are in this tract large and populous villages, inhabited by persons of the Brahman, Baidya, and Kayastha castes, are the causes of its educational advancement. The other higher class schools are situated in the two subdivisional stations of Satkhira and Bagerhat—at Babulia about four miles from Satkhira, where a higher class English school is maintained by a gentleman who is employed in the Central Provinces, Public Works Department, and at Tala where a higher class school was opened about four years ago, and has been hitherto maintained in the face of great difficulties by a few gentlemen, who have been enthusiastic in its support.

56. The middle English and middle vernacular schools are principally situated in the more advanced districts bordering on the rivers, which, as I have stated elsewhere, are inhabited by the higher classes of both Musalmans and Hindus. The southern parts of the district bordering on the Sundarbans, and the marshy tracts intervening between the rivers, which are inhabited chiefly by Pods, Chandals, and the lower classes of Musalmans who are descendants of converted Pods and Chandals, have only a few middle class schools, and even the primary schools are few and far between, and are thinly attended, while many of the latter are either closed, or remain open only in name during the busy seasons of cultivation.

57. The significance of the second of the two facts elicited from first census figures lies in this, that the proportion of persons under instruction and persons able to read and write to total population, is slightly higher in 1891 than it was in 1881. In 1881 among males there were 10·4 persons in every 100 of the population who were either under instruction or were able to read and write, while the number has risen to 11·4 in 1891. The advance among females has been slightly more marked; for while there were only 2·3 females in every 1,000 in 1881 who were either under instruction or able to read and write, the number has risen in 1891 to 4·1 in every 1,000.

58. It will be seen from the table given in the margin of paragraph 432, page 190 of Mr. Bourdillon's report on the census of 1881, that, taking the whole province, there were 91·29 and 99·72 illiterates among 100 males and females, respectively, of the population.

In Khulna the illiterates were 89·6 and 97·7, respectively, in 1881 and in 1891. The numbers have fallen to 88·6 and 95·9 respectively.

59. In 1881 Bengal stood fourth on the list of Indian provinces with regard to the literacy of the people, being below the Central Provinces, Madras, and Bombay and only above the Panjab and the North-Western Provinces and Oudh. It will be interesting to note what place it occupies now. The other provinces have no doubt advanced since 1881, and it is almost useless to compare Khulna, as it is to-day, with the other provinces as they were ten years ago It may, however, be noted that Khulna is still below the standard achieved by the Central Provinces, Madras, and Bombay in 1881 as regards the literacy of the males, though it has almost come up to the last-named of the three provinces. As regards the literacy of females, however, it has advanced beyond the standard reached by Madras and Bombay in 1881, and is only below that attained by the Central Provinces.

60. If we now take the different religions separately, the percentage of population (1) under instruction, and (2) able to read and write, may be tabulated in the nature given below—

Year.	MALES.						FEMALES.					
	Hindus—		Musalmans—		Christans—		Hindus—		Musalmans—		Christians—	
	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.	Under instruction.	Able to read and write.
	2	3	4	5	6	7	8	9	10	11	12	13
1881 ...	5·71	11·50	2·46	·25	2·1	13·1	·15	·15	·05	·07	7·5	6·9
1891 ...	4·1	12·3	1·3	5·2	7·4	27·3	·16	·55	·014	·054	1·3	14·8

61. The reason of the fall in the number of persons under instruction has been mentioned already. It took place in all classes, except among Hindu females where it was converted into a very slight advance. It was most disastrous among Musalman and Christian females. On the other hand, there was an advance in the percentages of persons able to read and write among all classes, except Musalman women—the most marked improvement being among Christians of both sexes. The number of persons belonging to the other religions are so small that it is unnecessary, and would be misleading, to draw any conclusions from their percentages. It may be noted, however, that of the 11 Brahmo males two are pupils and nine are literate, while among the five females of this community one is a pupil, one literate, and three are illiterate. The 12 Bhagabanas of both sexes are all illiterate.

Head VII.—Language.

62. There is very little to be said on this subject. The language of the district is Bengali, and of the total population of 1,177,652, 1,173,551 have been returned as Bengali-speaking. Of the remaining 4,101, 3,565 have Hindi as their mother-tongue. The remaining 1,536 persons have been returned as speaking Uriya, Arabic, Persian, Urdu, English, Nagri, Kaithi, Deb-Nagri, Sonthali, Marhati, and Pashtu, while one woman has been returned as having an unspecified mother-tongue. The persons who have been returned as having Urdu, Nagri, Deb-Nagri, and Kaithi as their mother-tongue, have been grouped with the 3,565 who speak Hindi. In the next place I doubt very much whether anybody in this district speaks Arabic or Persian as his mother-tongue, and it is very likely that the 41 persons who have been returned as doing so are merely Bengali-Musalmans, who are credited with some knowledge of the classical languages of Arabia and Persia.

Head VIII.—Castes.

I.—Musalmans.

63. I begin with the Muhammadans, as they form the largest section of the population of the district. The total population of the district is 1,177,652, out of which 603,995 are Musalmans.

64. The Musalmans of the district are divided into two groups—the Ashraf and the Atrap. The former are the descendants of pure Musalmans who came into the district from Northern India, or from countries on the other side of the Indus; the latter are the descendants of semi-Hinduized aborigines, principally Chandals and Pods, and of low-caste Hindus, who were converted to Muhammadanism under the fanatic rules of Shah Jehan and Aurangzeb.

65. The word Ashraf is the plural of Sharip, and the Ashraf are therefore the patricians or nobles. The word Atrap is the plural of Tarap, which means direction. As far as I know, the word Atrap is not used to signify the common people or plebians in Persian literature, or by the Muhammadans of Northern India. In this district, however, and I suppose in some of the neighbouring districts, the word is commonly used as the converse of Ashraf, and means the common people or the masses. The people to whom it is applied do not demur to its use, and frankly admit their inferiority to the Ashraf. They do not, however, know or admit so far as I know, that they are descendants of converts to Islam; but I do

not think that there can be any doubt on this point. According to them they are the tillers of the soil, while the Ashraf do not cultivate the land with their own hands.

66. The Ashraf are divided into Sayyid, Shaikhs, Moghals, and Pathans, the four tribes into which the Musalmans of the trans-Indus countries are divided. In the list of Musalman castes or tribes there are other names which plainly connote sections of the Ashraf community. These are Mir, Mirza, Beg, Khan which are the prefixes or affixes which persons of the abovementioned tribes apply to their names. Owing to the ignorance of both the people and the enumerators, some Sayyids have been counted as Mirs, although mir is only the prefix which a Sayyid applies to his name. In the same way with Mirza and Beg which are, respectively, the prefix and the affix applied to a Moghal's name Khan is the affix to a Pathan's name, but instances have come to my notice of educated Musalmans who call themselves *Khâns*, but at the same time deny that they are Pathans. They must therefore be relegated to the group of Atrap. On the other hand, the word Shaikh, which is both the name of the great Arab tribe and also the prefix applied to the names of the members of that tribe, has been adopted by a large number of people who are admittedly Atrap. 360,167 Musalmans or over 59 per cent. of that community have been censused as Shaikhs; a few of them may be Ashraf, but the great majority are undoubtedly Atrap.

67. In addition to the above, some Ashraf Musalmans have been censused by titles indicative of some post of honour held, or some learned profession followed, by the ancestors of the persons who hold those titles—such titles are Maulvi, Kazi, Mufti, &c. Taking the 13 classes which are undoubtedly Ashraf, I find that there are altogether 16,147 persons belonging to this group, of whom 8,934 are males, and 7,213 are females. The most numerous tribes included in the group are Pathans, of whom there are 10,543—5,829 men and 4,714 women, and Sayyids, of whom the number is 3,427—1,945 males and 1 482 females. If the Mirs be added to the Sayyids, as they undoubtedly ought to be, the total number of this group would amount to 3,998.

68. Probably the real number of the Ashraf or pure Musalmans is much larger because I have had to exclude from this group the Shaikhs, Khans, Fakirs, Mollahs and others, some of whom at least are Ashraf. These I have placed in a separate group of doubtful tribes. There are seven such tribes, and their total number is 374,785. A very large portion of this large population was censused as Shaikhs, which alone numbered 360,167 souls. Of the other class, the Mollahs, numbering 7,954, and the Khans, numbering 4,125, are the most numerous. Of the seven classes placed in this group only two, viz., the Shaikhs and Khans, bear the tribal titles of the Musalmans. The other five have names indicative of professions or occupations. These are Mollah (schoolmaster), Fakir or Shah (religious mendicant), Haji (one who has performed the pilgrimage to Mecca), and Mean (a title of respect given by servants to their masters).

69. The Atraf, or rather such of them as can be distinctly identified as such, are less numerous than those who have been placed in the doubtful group. Their total number comes to 209,756, but they are distributed into as many as 75 classes. Of these the most numerous are—Ghazis containing 68,172, Sardars 53,533, Jolahs 19,477 (or including Karikar, which is only another name for the same class, and which numbers 3,386 souls=22,863), and Mandals or Morals 17,964 souls. None of the other classes comes up to a total of 10,000, but there are 12 which count populations of between 1,000 and 10,000.

70. It is very interesting to enquire into the meaning of the names assumed by the various sections of the Atraf community, as they are of local growth and reveal many facts about the formation of these sections. I have said already that there are as many as 75 such sections, including Atraf itself, 449 men and 386 women having been censused as such. Of the remaining 74, forty-one are names indicating occupations at present followed by sections of the community. These occupations are those of bedia (probably a corruption of byada, a bird-catcher, but now adopted by a tribe which has a distinctly gipsy character, and the members of which are thieves, quacks, and fortune-tellers), bajadar (musician), behara (palki bearer), besya (prostitute), biwali (dancer), bepari (petty trader), bajikar (juggler), beldar (ditcher), chaukidar (watchman), chasi (cultivator), chaprasi, dalal (broker), daptari, dai (midwife), darzi (tailor), dhatri (midwife), gharami (thatcher), garowan (cartman), hajjam (barber), jola (weaver), *jharudar* (sweeper), khalasi, karikar (weaver), koyal (weighman), kaghchi (paper-maker), mistri (handicraftsman), manjhi (boatman), mali (gardener), maulangi (salt-boiler), Mal Baidya (snake-charmer), nikari (fish-seller), nalua (reed-worker), nagarchi (drummer), pashari (grocer), patni (ferryman), patua (one who strings ornaments), peshni (corn-grinder), raj (mason), sayee, shikari (hunter), shapuria (snake-catcher). It will be seen that the occupations are all of a humble character, and that the Atraf-Musalmans are, generally speaking, poor and belong to the lower ranks of society. The number of people belonging to these 41 classes is—men 25,502, women 23,752; total 49,234.

71. There are also 19 classes, the names of which show that they were originally adopted to indicate the profession or occupation followed by the persons who had adopted them. These occupations have, however, now become obsolete, and are no longer followed by the people who bear the titles. These titles are chakladar (the holder of a chakla), dhali (shield bearer), dafadar (the head of a body of men), diwan (a minister or head servant), dhawa (a runner), goldar (the holder of a gola or godown), hauldar (the holder of a haula or intermediate land tenure), hazari (the leader of a body of one thousand), hazra (the same), harkara (a runner, literally a man of all works), jotdar (a holder of a jot or *raiyati* holding), lashkar (a soldier), mahaldar (the holder of a mahal or estate), mradha (more correctly mirdeh, the head of the village), suti (a thread spinner), saraia (a serai-keeper), talukdar (the

holder of a taluk), tarafdar (the holder of a taraf), and jamadar. Many of these occupations were connected with land tenures, and some, such as hazari, hazra, and lashkar, with the military organization of the country under the Musalman Government. The total number of persons belonging to these classes is—men 3,110, women 3,075; total 6,185. These men like most other classes of the Atraf community, are petty tenure-holders, cultivators, and agricultural labourers.

72. Besides these there are ten classes which bear titles indicative of the esteem or respect in which they were held. These are biswas (a man of trust), chaudhri (a man of influence, literally a man who bears or supports four yokes), gazi (one who fights with the infidels), gain (probably a headman of a village), khalifa (caliph, applied to all kinds of skilled workmen), mallick (probably a corruption of malik, an old Muhammadan title), mandal (literally a circle, applied to the head of a circle or assembly), moumen (a true believer, applied in Bihar districts to jolahs or weavers), sardar (head or leader), and shana (probably a corruption of shahana, meaning kinglike). It is very curious that some of these titles are distinctly Hindu, while others go back to the early days of Muhammadan conquest and dominion. They show that the community was domicated by two sets of ideas—one derived from the country of its birth, and the other from the religion adopted by or forced upon it. The total population censused in these classes comes to 76,892 men, 74,167 women, 151,059 total. Some families bearing the titles of chaudhri, sardar and shana are fairly well-to-do landholders, but all the rest are poor cultivators or day-labourers.

73. There are some curious names principally corruptions of the names of more or less mythical beings mentioned in old sanskrit literature. These are Kan (probably a corruption of Kennara, a mythical being with great musical talent), Kabiraj (a physician), Nikhad (probably nishad, a mythical hunter), Ojha (a corruption of Upadhyaya, a quack). The adoption of such names by Musalman tribes shows how inextricably the two systems have become mixed up. The total number of persons belonging to these tribes is, however, very small, being men 46, women 30; total 76.

74. In addition to the above there are the following tribes:—Burani, Chakra, Dharak, Banki, Harami, Huseni, Jeghani, Khandar, Khalu (which is probably only a mistake for Kalu an oil-presser), Manna (which may be a mistake for Mollah), Mura, Majlis, Mashak, Nab, Perate, Pathor, Paur Ratna, Rashá, Rashuá and Shekdar, about which I have not been able to find out anything. The total number of people censused in these classes is men 1,351, women 1,276; total 2,627. There is very little doubt that they are Atraf. Three hundred and seventy-five men and 260 women, who are described as Kapalis, and are therefore evidently Hindu, and 26 men and 5 women, who are described as Maghs, and must therefore be Buddhists, have been censused as Musalmans. Thirty-seven men and 39 women have been censused without the tribes to which they belong being specified. One man has been censused as a Sunni, which is the name of a religious sect and not of a caste or tribe.

75. To recapitulate the conclusions arrived at in the above paragraphs, there are in this district 16,147 Ashraf or pure Musalmans; 374,785 Musalmans who may be either Ashraf or Atraf that is, about the purity of whose lineage there is some doubt; 209,756 who are Atraf or descendants of converts to Islam; 8,934 who have been censused as belonging to sections of the Musalman community, about which I have not been able to find out anything; and 1,228 Hindus and 31 Maghs, who are apparently Buddhists, who have been erroneously included among the Muhammadans. There is no analysis of the different sections of the Musalman community in Mr. Bourdillon's report of the census of 1881, and consequently the materials of a comparison between the results of the two censuses are not available.

II.—Hindus.

76. I next come to the Hindu castes. There are altogether 303 of these, or leaving the heading of "Aprakas" or unspecified out, 302; but of these Ashraf, Akunji, Atraf, Bebaria, Julaha, Kaiikar, Nurbaf, and Shana are undoubtedly Musalman. They number 1,578 men and 1,695 women; total 3,273. There are some other castes which derive their names from the occupations followed by the men belonging to them; and who may be either Hindus or Musalmans. As they have been censused as Hindus, they probably belong to that religion, though most of the occupations are such as are usually followed by Musalmans. These castes are Bajadar, Barkandaz, Bajikar, Bajidar, Chaukidar, Dafadar, Dhabak, Dhali, Haldar, Jamadar, Mistry, Mradha (Mirdeh) Mashkata bazadar, Nalua, Sardar, Shikari. The total number of persons censused as belonging to these castes is 4,892, viz., men 2640, women 2,252.

77. Leaving out the abovementioned 24 castes, there would still remain 278 of these. I have not been able to find out anything about (1) Ananta (2) Auley, (3) Banga, (4) Banshey, (5) Balpargai, (6) Baruni, (7) Balde, (8) Bhadrakalia, (9) Bharanga, (10) Bardhamania, (11) Chowtali, (12) Chandra, (13) Chai, (14) Durgatistri, (15) Dhauria, (16) Deyal, (17) Daconi, (18) Doulik, (19) Deuli, (20) Dhekoral, (21) Dama, (22) Dharak, (23) Gobra, (24) Gaona, (25) Jamarudra, (26) Jalsristikaran, (27) Jutantabandu, (28) Kanshik, (29) Konari, (30) Khatgiri, (31) Kandel, (32) Kal, (33) Matum, (34) Mura, (35) Mete, (36) Mathwar, (37) Majlish, (38) Madhukalyagotra, (39) Muktaseal, (40) Murari, (41) Munibangsha, (42) Mawah, (43) Mukti, (44) Mati, (45) Nagbanshi, (46) Nehari, (47) Pathor, (48) Patwar, (49) Pan, (50) Parasordas, (51) Panria, (52) Queenpaira, (53) Rast, (54) Rabibanshi, (55) Rajmar, (56) Rabidas, (57) Saraiya, (58) Tura, (59) Taranidas, (60) Topandor, (61) Tunia.*

* It would appear from some correspondence which has recently passed between the Superintendent of Census Operations and myself that some of these names are the result of incorrect translieration in his office. For instance, Mathwar turns out to be Marwar, Pan to be Pyne, and Tunia is a misreading for Bonia.

78. Some uesses may of course be hazarded about some of these; but I do not think that they will have any real value, still I give some of those which appear to me to be most probable. I find Amanth mentioned as a caste in table XXVI, volume III of Mr. Bourdillon's report of the census of 1881. Ananta and Amanth may be identical. Auley may be a corruption of Aulia, which is the plural of the Arabic Wali or Saint. Auley may be the title adopted by some kind of religious mendicants. Banshey may be the name of a caste who work with bamboos. Bardhamania is apparently the name of a territorial section of some caste. Dhauria may be a form of Dhawa. Daocai and Dhakwal are also names of territorial sections of some castes. Doulik is a sanskrit form of Dulo. Deuli is probably the name of a caste that erected Deuls, which is a form of the word "Debaliya temple." "Jalsristikaran" is apparently a very bombastic name for a "Jele." Jatenta Binda may be a Biud of some kind. A Khatgiri is probably one who carries letters. Meto and Mati are both labourers employed in earthwork. The total number of persons censused as belonging to these castes is 191—males 101 and females 90.

79. The remaining 217 castes comprise many reduplications of some of the well-known castes. Thus Adhikari, Acharji, Agradani, Bramacharjiya, Bagchi, Bhanga Bhat, Bhowmik, Barna Brahman, Barendra, Srotriya, Grahacharya, Gayali, Kanaujia, Misra, Pande, Panda, Perali, Tiwari are all Brahmans; while Chaudhri and Ray may also be Brahmans or may belong to some of the other well-known castes, such as Kayastha and Baidya, and Gosains may be either Brahmans or Vaishnavas. Taking all these together, the total number of Brahmans in this district in 1891 were 29,701 (males 15,275, females 14,426) as compared with 28,654 in 1881 (males 14,327, females 14,327). There are not so many reduplications of Kayasthas, but Guha and Mitra are undoubtedly Kayasthas; and De, Deb, Sen, Majumder, &c., may also belong to the same caste. The total number of Kayasthas, including the Guhas and the Mitras, are 38,089—males 19,775, and females 18,314—against 36,985 in 1881—males 18,898 and females 18,087. Baidya and Kabiraj are two names of the same caste, and Majumdar and Son may also belong to it. The total number of Baidyas in 1891 were 2,170—males 1,118 and females 1,052.

These figures are not available as in the census report of 1881, the numbers of caste numbering more than 10,000 only have been given by districts.

80. It is unnecessary to go into further details about the different sections of the leading castes. I annex a list of the castes which either in 1881 or in 1891 exceeded 10,000 in number :—

Name of caste.	Number in 1881.	Number in 1891.
Namasudra or Chandal	148,802	158,015
Pod	66,790	86,030
Kayastha	36,985	38,089
Brahman	28,614	29,701
Kaibartta	25,567	24,487
Muchi and Chamar	26,154	29,154
Jaliya	20,964	16,284
Napit	16,389	17,404
Kapali	14,720	16,033
Goala	14,021	12,549
Vaishnava	12,939	6,753
Barui	11,983	14,048
Jugi	11,085	11,301
Kumhar	9,332	10,749

81. It will be seen that these castes have increased at a higher rate than that which has taken place in the population of the district generally. I cannot give any satisfactory explanation of the increase in the number of Muchis. There are no circumstances that I know which are particularly favourable to this caste. The people belonging to the caste are poor, and they are not characterised by enterprise, thrift, perseverance or any other good quality which would explain the enormous increase that has taken place in its numbers. The case is different with the Pods. I consider them the most hardworking and thrifty people in the district, and their habits and mode of life are exceptionally well suited to the circumstances of the country in which they live. They are moreover peace-loving and law-abiding and not at all litigious. All these qualities and circumstances have combined together in bringing about a large increase in the number of people belonging to this caste. The Chandals, who, I think, with the Pods, are the original settlers of the district and are in their habits and modes of life equally well suited to the circumstances of the district, have not, however, increased in anything like the same proportion. The increase in their numbers is only 6·3 per cent. or about a fourth of the rate in which the Pods have increased. This is due, I think, to the fact that the Chandals have become less thrifty than the Pods; and also to the fact that they have probably always been more pugnacious and less peaceful than the Pods. The latter were originally fishers, while the former were fishers and hunters. The love of fight, which was implanted in them by their hunting habits, has made them more quarrelsome than the Pods. They are extremely turbulent, and with the Musalmans, who are descended from the same ancestors, are responsible for most of the riots that take place in the district, and contribute a very large proportion of the jail population.

82. The Barui is the caste that next to the Pod has increased in a very rapid rate, and the Baruis possess many qualities analogous to those of the Pods, being, however, placed on a higher level in society. The original occupation of the Baruis was the cultivation of

the *pán* leaf, which requires hard work, great cleanliness, and much intelligence; and the members of this caste have through successive generations acquired a large measure of these qualities. At present some members of this caste are *zamindars* and tenure-holders, and others work as pleaders, *muktears* and *amlas*; but whatever occupation they follow, they carry to it the qualities originally acquired by them, as well as a large measure of thrifts—qualities which stand them in good stead and help to raise them gradually in the social scale, and to make them prosperous.

83. The Jaliyas have also increased at a higher ratio than the population of the district generally. I do not consider that they possess any special qualities calculated to improve their condition and to increase their numbers; but the district, intersected as it is with numerous *khals* and rivers, is specially suited for people like the Jaliyas, who are amphibious in their habits and take to agriculture and fishing with equal facility.

84. None of the other numerous castes has increased with the same rapidity as the population generally, though the rate of increase in the case of the Kapalis and the Kumhars is not very much below it. The hard struggle for existence which the higher castes have to undergo is shown by the small rate of increase among the Kayasthas and Brahmans. The castes which have actually diminished in numbers are—Kaibarttas 4·6 per cent., Goalas 11·3 per cent., and Vaishnavas 40·7 per cent. Kaibarttas possess in many respects qualities similar to those of the Pods; but I do not think that they are equally well suited to the character and circumstances of the district. They cannot adopt themselves in the same manner to land subject to be inundated by salt-water, and they have consequently decreased in number. The Goalas again have decreased in number, because the district is not at all suited for cattle rearing, salt-water and the vegetation produced by salt-water being injurious to cattle which periodically die in large numbers, so that people only keep such cattle as are indispensably required for agriculture. Lastly, the Vaishnavas have decreased at the enormous rate of 40·7 per cent. I think, however, that this is due to some difference in nomenclature at the two censuses, and not to an actual decrease in the number of persons belonging to the caste. This is all the more probable because the name Vaishnava denotes both a caste and a religious sect, and it is probable that at least a large portion of the difference in the numbers belonging to the caste, as censused in 1881 and 1891 respectively, is due to some confusion between these two meanings.

Head IX.—Occupation.

85. In the occupation tables the people of this district are distributed as follows:—

Occupations.	Male.	Female.	Total.
Class A—Government	3,489	2,691	6,180
Do. B—Pasture and agriculture	440,228	405,613	845,841
Do. C—Personal services	14,608	11,224	25,832
Do. D—Preparation and supply of material substances	81,664	71,955	153,619
Do. E—Commerce, transport, storage ...	23,109	15,124	38,233
Do. F—Professions (learned and artistic) ...	13,248	11,677	24,925
Do. G—Indefinite and independent ...	41,635	41,387	83,022
Total ...	617,981	559,671	1,177,652

86. From the above it will be seen that nearly 72 per cent. of the entire population is engaged in agriculture. The next most numerous group, viz., that of persons engaged in the preparation and supply of material substances, comes after a long interval and comprises only about 13 per cent. of the total population. The next group in point of numbers is that which includes all the undefined classes and those which are independent of work. They contain about 7 per cent. of the population. The next group, viz., that engaged in commerce, transport, and storage, contains something more than 3 per cent. of the population of the district. The three other groups, viz., those of persons engaged in personal service, those engaged in the learned and artistic professions, and those engaged in the Government of the district, comprise among them the remaining 5 per cent., each of the two former containing something more than 2 per cent., while the third contains a very small number, only about ·05 per cent. of the total population of the district.

87. In the following paragraphs I will note down some of the interesting points with regard to the various classes included in the seven groups mentioned in paragraph 85.

88. *A.*—Of the 6,180 persons in class A, 3,489 are males and 2,691 are females. These latter are the wives and other female dependants of the men enumerated in these classes; for there can be no doubt at all that no women are engaged in their own persons in any avocations connected with the government of the district. Even of the 3,489 males, a certain number must be dependants; and only the remainder are actually engaged in the work of Government. The two most numerous sub-classes comprised in this group are village watchmen and constables and messengers.

89. *B.*—Class B is divided into sub-classes, two of which are connected with live-stock. The only stock bred in this district are horned cattle, sheep, and goats and pigs. The person connected with these are given in the first sub-class. Only 220 persons have been censused as being connected with horned cattle, 127 as breeders and dealers, 93 as herdsmen. There is no caste in this district exclusively engaged in the breeding and purchase and sale of cattle. Goalas keep cattle and breed them, but they do so for selling the milk, and not for selling the young stock; but the 127 persons censused as breeders and dealers of cattle, of whom 89 are men and 38 women; apparently belong to this caste. The herdsmen, of whom 13 are by the way women, must be cowherds who are regularly paid for their work; for if all the village boys and girls who tend the cattle of their parents and guardians were censused as herdsmen, their number would have been much larger. Very few sheep are bred in the district. Goats are bred in fairly large numbers, but not by people who make it their only, or even their principal, means of earning a livelihood. Many poor labourers, and specially poor old women, keep a few goats to eke out their scanty means of subsistence. It appears accordingly that the number of females engaged in the breeding of sheep and goats is larger than the number of males engaged in the same work. Pigs are kept only by a particular caste (*Kaoras*) and the 1,056 persons censused as being engaged in this work must belong to this caste. Their women do not, generally speaking, do any work in connection with the animals; they perform the household work, while the men drive out the pigs in the morning and drive them home again in the evening, which is all the tending that they get. The other sub-class connected with stock comprise cattle doctors and farriers. Their number is very small, being only 27. The women, 13 in number, appear to be dependants who perform household work.

The total number of persons engaged in work in connection with stock is 1,434. Deducting this number from the total of class B, we find 844,407 persons censused as being engaged in agriculture, pure and simple. They fall into the following classes:—

		Males.	Females.	Total.
(*a*)—*Classes who have some interest in land*—				
I.	Land occupants not cultivating, or as they would be ordinarily called *zamindars, patnidars*, and *lakhirajdar* who do not cultivate their own lands ...	8,333	9,576	17,909
II.	Land occupants, who cultivate their lands	1	19	20
III.	Lessees of villages or *ijaradars* ...	4	3	7
IV.	Tenants not cultivating, or *ganthidars, hawaldars*, &c., who do not cultivate their lands	26,467	25,869	52,336
V.	Tenants cultivating or cultivating *raiyats*	395,612	361,313	756,925
(*b*)—*Agricultural labourers*—				
VI.	Agricultural labourers	1,602	1,442	3,044
(*c*)—*Growers of special products and trees*—				
VII.	Cocoanut growers	26	25	51
VIII.	Betel vine and areca nut growers ...	3	4	7
IX.	Fruit growers	2,483	2,221	4,704
X.	Market gardeners	220	249	469
XI.	Gardeners, &c.	6	...	6
XII.	Forest officers	17	...	17
XIII.	Forest rangers, guards, peons ...	43	4	47
(*d*)—*Persons engaged in agricultural supervision*—				
XIV.	Agents and managers of landed estates ...	1,226	1,061	2,287
	Land managers' clerks and servants ...	3,411	3,167	6,578

The women of all these classes, except some in classes I and IV, who are *zamindars patnidars* or *ganthidars* in their own right, are engaged in household work. The figures given for classes VII and IX appear to be incorrect, as the only fruits that are grown in large numbers in this district are cocoanuts and areca nuts, and to a much smaller extent jacks. Mangoes are grown, but they are more for home consumption than for sale, and as they are infested with worms, they are not of much value. The number of betel vine growers is also large. A very large majority of the Barui caste are engaged in growing betel vines and selling betel leaves. They have, however, been placed in class D as betel leaf and areca nut sellers, their number being put down at males 7,331, females 4,450; total 11,781. There is, however, no necessary connections between betel leaf sellers and areca nut sellers. Areca nuts are, or may be, sold by all classes, while betel leaves are sold almost exclusively by

Baruis. As the total number of Baruis in the district is 14,048, the betel leaf and areca nut sellers must be all Baruis.

(*e*)—The only explanation that I can offer of the small numbers censused in group VII is, that as the cocoanut and areca nut growers have an interest in the land in which they grow these products, they have been censused in groups IV and V. This is a very satisfactory explanation, because cocoanut and areca nut trees do not require much care, except when they are first planted, and those who derive a part of their income from the sale of the fruits earn the principal part of their income as *gunthidars* or *hawaladars*, and as cultivating *raiyats*. They have groves of these trees round their homesteads, and derive a certain income from the sale of the fruit without having to do much in the way of looking after the trees.

(*f*)—I cannot offer any explanation of the comparatively large number of people censused as fruit-growers. I have said already that no fruits, except cocoanuts and betelnuts, are grown in large quantities in this district, and it is extremely improbable that as many as 4,704 persons should be occupied with the growth and cultivation of fruits other than these. The market gardeners principally belong to the Turaha caste, and the gardeners are all Uriyas who came to the district to serve as gardeners. They never bring any dependants with them.

(*g*)—The figures given in groups XII and XIII are also somewhat incorrect. It is evident that some of the rangers and guards have been censused as forest officers. According to statement XXX, the number of forest officers and Forest Department subordinates in the district in 1891, the year in which the census was taken, was 2 and 167 respectively.

90. *C.*—Class C or persons engaged in personal services are distributed in the following sub-classes:—

		Male.	Female.	Total.
(*a*)	*Personal or domestic services*—			
I.	Barbers	6,098	5,604	11,702
II.	Washermen	1,102	1,100	2,202
III.	Cooks	60	8	68
IV.	Indoor servants	193	117	310
V.	Grooms, coachmen, &c.	12	7	19
VI.	Door-keepers	61	36	97
VII.	Unspecified	6,846	4,118	10,964
(*b*)	*Non-domestic establishment*—			
VIII.	Hotel and lodging-house owners and managers	40	26	66
(*c*)	*Sanitation*—			
IX.	Sweepers and scavengers	196	208	404

These statistics are of comparatively small value from the fact that a little over 42 per cent. of the total population censused in these classes perform services which have not been specified. Female barbers do not pare the nails of women in this district, as they do in some other districts. They are solely employed in domestic work. Washerwomen assist the men in washing clothes, and sometimes they wash clothes themselves; but of course some of them perform domestic duties also. The 117 women who have been censused as indoor servants are probably maid-servants and not wives or other dependants of male servants.

(*d*)—Although the figures are imperfect, they furnish some interesting information about the people of the district. The preponderance in the number of barbers over that of washermen shows that the people of the district, both Hindus and Musalmans, attach a great deal more value to ceremonial than to actual cleanliness. While every man must be shaved, and while every man or woman must have his or her nails pared periodically, it is by no means so necessary that they should have their clothes washed. While there is about one barber to every 100 people, there is only one washerman to every 500. The very small number of cooks and indoor servants, as well as of grooms, coachmen, and door-keepers, shows what a small number of rich or even well-to-do men there must be in the district. Perhaps, however, most of the unspecified servants are domestic indoor servants, in which case their number would be much larger than it is. Still there can be no doubt that domestic work is almost universally performed by members of the families and not by paid servants.

91. *D.*—I now come to class D which, while it is second in point of numbers, contains a much larger number of sub-classes than any other. In the printed lists it is subdivided into 11 orders, which are again divided into 37 groups and over 260 classes. Five of the groups, viz., those engaged in the manufacture of carriages and carts, in carving, engraving, &c., and in making furniture and harness, and in rearing silkworms and weaving silk, are entirely unrepresented in the district.

(*a*)—The eleven orders in which the classes belonging to this group are arranged are—

		Male.	Female.	Total.
I.	Those engaged in the preparation of articles of food and drink ...	41,884	38,543	80,427
II.	Those engaged in procuring articles required for lighting and fuel or forage	4,415	3,595	8,010
III.	Those engaged in building and procuring building materials	702	495	1,197
IV.	Those engaged in making vehicles and vessels	475	119	594
V.	Those engaged in procuring supplementary requisites	2,385	1,396	3,781
VI.	Those engaged in making textile fabrics and dress	12,030	10,105	22,135
VII.	Those engaged in working in metals and precious stones	3,589	4,459	8,048
VIII.	Those engaged in the manufacture of glass, pottery, and stoneware ...	3,492	3,450	6,942
IX.	Those engaged in working in wood, cane, leaves, &c.	9,183	6,370	15,553
X.	Those engaged in procuring gum, wax, and similar forest produce ...	41	17	58
XI.	Those engaged in working in leather, horns, bone, and grease	3,468	3,406	6,874

(*b*)—It will be seen that the number of people contained in only three of these groups exceeds 10,000. These three classes are those engaged in supplying articles of food and raiment, and in working in wood, canes, &c. One would have imagined that the three most numerous classes would be engaged in supplying food, raiment, and dwellings; but the actual number censused as being engaged in building or in procuring building materials is very small, being only slightly over 1,000 It is clear, however, that many of those who are censused as engaged in working in wood, canes, &c., are actually engaged in the supply of building materials. The most common building materials in this district are timber (*sundri* and to a much smaller extent *sál*), bamboos, and mats. All these things are also required in boat-building. I think I would not be far wrong if I were to say that half of the total quantity of timber used is required for house-building and the other half for boat-building. Of bamboos and mats about nine-tenths are required for huts or houses, and only one-tenth for boats Of the 15,553 persons who have been censused as working in timber, wood bamboos, canes, &c.—

4,503 are dealers in timbers and bamboos;
2,499 are wood-cutters and sawyers;
4,232 are carpenters;
1,808 are bamboo and rattan splitters, &c., and
1,262 are mat-makers and sellers.

These may be all considered as engaged in supplying materials for boat and house-building; and of the total of these groups 8,380 may be considered as supplying materials for house-building and 5,924 those for boat-building. Adding the former of these figures to the total of order III, we will get 9,577 or nearly 10,000 persons as engaged in building or procuring materials for houses. In the same way, adding 5,924 to 575 (included in 594, order IV) the number of boat-builders, we get 6,499 as engaged in boat-building or procuring materials for boat-building. At the same time, if all the persons who are engaged in building houses or boats are separated from the other workers in wood, cane, &c., there would be left only 1,123 persons engaged in basket-making, 6 persons engaged in leaf fan-making, and 120 persons engaged in collecting pith and bark and making and selling articles made of them, or a total of 1,249 persons.

(*c*)—Descending now to the details of the classes comprised in the above three orders, we find that 56,005 persons are engaged in procuring articles of animal food, 7,368 in procuring articles of vegetable food, and 17,054 in procuring drinks, condiments, and narcotics. The above figures are extremely deceptive. In the first place, they would lead one to suppose that 80,427 persons produce sufficient food for the entire population of the district, amounting to 1,177,652 souls. In the second place, they point to the conclusion that the people of the district consume a great deal more of animal food than of vegetable food stuffs. In order to correct these mistakes one has to remember that 765,126 persons engaged in agriculture are directly engaged, and another 79,281 persons also engaged in agriculture are indirectly engaged in producing vegetable food stuffs.

(*d*)—Of the 56,005 persons engaged in producing animal food, 50,282 are engaged in catching and selling fish. Their women do not catch fish, and only rarely sell it; so that the vast majority of the women of these classes are engaged in domestic work. Of the remainder, 5,721 are engaged in keeping cattle, and selling milk, butter, and *ghi*. Their women sometimes help in looking after the cattle, but they very rarely sell any of the products; and the majority of them must be considered as engaged in household work. There are no butchers in the district, and only two women have been censused as fowl and egg dealers. Of course a very much larger number of people keep and sell fowls and eggs, but they only do so as a supplementary avocation.

(*e*)—Coming now to the dealers in vegetable foods, 6,527 are grain-dealers; 523 confectioners; 175 grain-parchers; 116 pulse and flour preparers and sellers; 20 vegetable and fruit-sellers; and 7 bakers. Some of the 85 female grain-parchers and the 15 pulse and flour preparers and sellers may be engaged in these works, but all the rest are undoubtedly engaged in domestic work. Many women earn the whole or a part of their livelihood by husking paddy. They have, however, not been censused as such, and it is difficult to say into what class or classes they have been included.

(*f*)—Eleven thousand seven hundred and eighty-one of the 17,054 dealers in drinks, condiments, and narcotics are the Barais or pan-sellers, whom I have already referred to in paragraph 30. The other classes are grocers 2,085; molasses makers and sellers 1,224; tobacco or snuff manufacturers and sellers 1,074; sugar manufacturers and sellers 445; country spirits distillers and sellers 323; salt-sellers 49; *bhang*, *ganja*, &c., sellers 40; opium-sellers 28; and toddy drawers and sellers 5. Nearly all the women of these classes, numbering 6,898, are domestic workers. It is curious that the males of these classes largely exceed the females in number, being 10,156 of the former to 6,898 of the latter. This excess occurs in the two classes of betel leaf sellers and grocers, the males of which two classes number 8,579 against only 5,287 females. I cannot give any explanation of this preponderance of males over females.

(*g*)—Of the manufacturers and sellers of textile fabrics and dress, only two persons are connected with wool and fur. They are two shawl-sellers from the Panjab. Silk has no representative as already stated; 9,825 persons are engaged in cotton weaving and 156 in cotton spinning. Of the former number, 4,269 are females: they sometimes assist at the looms, but are principally engaged in domestic work. Of the latter number, 146 are woman, and only 10 are men. In this case the women earn their livelihood by spinning; 588 persons were censused as being engaged in the manipulation and selling of jute, flax, and other fibres. In the case of sacking-makers and sellers and net-makers and sellers the number of women is much larger than that of men, which would lead one to imagine that the women carry on those works, at least in some cases, independently. I do not, however, think that any women make or sell nets, and certainly they do not make or sell sacking or gunny. The last group belonging to this order, which consists of the classes that are engaged in the making of "dress," contain 11,564 souls, of whom 10,861 are piece-good dealers, 604 are tailors and darners, 57 are umbrella-makers and sellers, 41 are outfitters, and 1, a man, is put down as a milliner and dressmaker. In the case of all these people nearly the whole of the women are domestic workers.

(*h*)—Of the 15,553 persons who have been censused as working in timber, bamboos, canes, &c., I have already deducted 14,304 as engaged in procuring materials for house and boat-building (*see* paragraph 3K). Of the remainder, 1,123 are basket weavers and winnowing pan-makers. They are all Doms by caste. One hundred and twenty are pith and bark collectors and sellers, and six are leaf fan-makers and sellers. The women of the Doms and the leaf fan-makers and the mat makers and sellers assist the men in these industries, but the women of the other classes are engaged in household duties.

(*i*)—Four others of these eleven orders contain a population ranging from 5,000 to 10,000 souls.

These are persons engaged in metals and precious stones	8,048
These are persons engaged in procuring materials for lighting and fuel and forage	8,01
These are persons engaged in the manufacture of glass, pottery, and earthenware	6,942
And these are persons engaged in working in bone, horn, leather, and grease	6,874

Of the workers in metal, 5,421 are goldsmiths; 774 work in brass, and sell brass and bell-metal vessels; 1,780 are blacksmiths; 47 are iron and hardware dealers; and 18 electroplaters. The disparity between the number of goldsmiths and blacksmiths is remarkable, and shows what fondness the women have for

trinkets. All these industries are carried on by the men, and the women take no part in them; so that the 4,459 women who belong to these classes are all domestic workers.

(*j*)—Of the classes that procure materials for lighting and fuel and forage, 4,461 are oil-pressers and sellers; 3,419 are oil and salt-sellers; 43 are dealers in kerosine oil, 8 are lamp and lantern-makers and sellers, 1 man has been censused as the only match-maker and seller; 60 are firewood and grass gatherers and sellers; and 18 are charcoal burners. The women of the oil-presser classes sometimes assist the men in the industry, but the women of all the other classes perform only household work. The numbers of kerosine oil dealers, lamp and lantern makers, and the firewood and grass gatherers are very small. The fact is that these industries are carried on by many people who have been placed in other classes. For instance, many of those who sell kerosine oil have been probably classed as general merchants and as shopkeepers, and the firewood gatherers among the woodcutters and sawyers.

(*k*)—Of the 6,942 workers in glass, pottery, &c., 6,812 are potters, 128 are image-makers, and there are besides one dealer in bottles and one dealer in glassware and china. The potter women assist the men in some of the processes of the industry, but otherwise the women perform only household work.

(*l*)—The workers in leathers, horn, &c., are Muchis and Chamars. Their women do not do much in the way of assisting the men in the caste industries, but perform domestic work.

(*m*)—The other classes belonging to this group are—

People engaged in building and procuring building materials			..	1,197
Ditto	in making vehicles and vessels	...	...	594
Ditto	in procuring supplementary requisites		...	3,781
Ditto	ditto gum wax, &c.	...	...	58

I have already shown that the number of persons engaged in building houses and boats, and procuring materials for them, would be something like 9,577 and 6,499 respectively. Taking, however, the figures as they stand, we find that 695 persons are engaged in procuring building materials and 502 are artificers in building. I find, however, that thatchers have been placed in the former category, while they should certainly have been placed in the latter. No women work at these industries, so that the women who have been censused as belonging to these classes are domestic workers. The people belonging to the second class are all boat-builders, except 19, who are railway mechanics. The women are, again, domestic workers.

(*n*)—It is unnecessary to mention the whole of the classes engaged in the production of supplementary requisites. The larger classes are stationers 1,191; knife and tool-makers and sellers 1,592; *hukka* stem-makers and sellers 266; musical instrument-makers 242; and wood and bone bangle-makers and sellers 172. In some of the classes, such as the bangle-makers and the sacred thread makers, the women engage in the industry; but in all the others they perform only household duties.

(*o*)—Of the 58 persons censused in the last class, 18 are collectors of wax, honey, &c., 35 are chemists and druggists, and 5 are perfume preparers and sellers. The women are household workers.

92. *E.*—I now come to class E, which contains the groups of classes engaged in commerce, transport, and storage. The more numerous of the classes comprised in these groups are—

(*a*)	General merchants	...	...	...	4,227
(*b*)	Shopkeepers otherwise unspecified	...	...	...	12,934
(*c*)	Pedlers and hawkers	...	...	...	1,665
(*d*)	Palki owners and bearers	....	...	...	7,358
(*e*)	Boat and barge owners		...	...	2,317
(*f*)	Boat and bargemen	...	...	...	7,374

A few of the women belonging to classes *b*, *c*, and *e* may be entirely engaged in these industries, but the rest of the women of these classes, and all the women belonging to classes *a*, *d*, and *f*, are domestic workers.

93. *F.*—Of the 24,925 placed in the learned and artistic professions, 10,669 are priests, ministers, and missionaries; 2,942 are teachers; 4,275 are medical practitioners without diplomas; 1,150 are midwives; and 3,144 are players on musical instruments. There are also 261 actors, singers, and dancers, 129 painters, and 195 astrologers. Of the midwives, the women are the active workers, and so are also some of the female singers and dancers; but the women of all the other classes perform only household work.

94. *G.*—Of the 83,022 persons censused in class *G*, as many as 63,242 have been placed under the head of "General labour," about whom it is impossible to give any definite information. I think these are agricultural labourers, and in a subsequent part of the report I have treated them as such. Eight thousand eight hundred and fifty are rice pounders and huskers, of whom 6,730 are females who actively perform the work. These persons ought, in

my opinion, to have been placed in class *D* as persons engaged in the preparation of articles of food. Eight thous and two hundred and twenty-nine persons are beggars, and 1,338 others are also beggars, though they have been described as persons receiving allowances from patrons and relatives. In the case of these classes the females are not necessarily dependent on their male relatives.

95. I have now completed a sort of a running commentary on the figures given in the tables. It is impossible to institute any comparison between the figures of the present census and those of the preceding one of 1881, because the systems of classification are radically different; nor is it possible to classify the occupations by caste with anything like accuracy, for the necessary figures are not available, and it is useless to make guesses where figures are concerned. I will therefore conclude this section of the report with an attempt to classify the occupations into the classes mentioned in the Government Circular No. 6TF., dated the 3rd October 1891, but will have to interpolate some occupations which have apparently been inadvertently omitted from that circular.

Occupations.	Males.	Females.	Total.
A.—Government	3,484	2,691	6,175
			6,175
B.—Agriculture—			
(1) *Zamindars*	8,334	9,595	17,929
(2) Tenure-holders	26,471	25,872	52,343
(3) *Raiyats*	395,612	361,313	756,925
(4) Labourers	36,115	30,176	66,291
			893,488
C.—Professional—			
(1) Priestly classses	5,704	5,081	10,785
(2) Teachers	1,761	1,195	2,956
(3) Clerks, *zamindari amla*, &c. ...	4,837	4,429	9,266
(4) Legal	580	602	1,182
(5) Medical	2,788	2,805	5,593
(6) Engineering	30	23	53
(7) Forestry	60	4	64
(8) Painters	75	54	129
			30,028
D.—Commerce—			
(1) Bankers, &c.	53	73	126
(2) Wholesale dealers	2,217	2,029	4,246
(3) Retail ,, ...	8,492	6,274	14,766
(4) Middlemen	90	60	150
(5) Transport and storage ...	12,257	6,688	18,945
			38,333
E.—Artisans, including workers in—			
(1) Food and drink	46,503	4,804	94,514
(2) Fabrics and dress-stuffs ...	12,030	10,105	22,135
(3) Buildings and building materials	5,716	3,761	9,577
(4) Vehicles and vessels	3,971	2,547	6,518
(5) Lighting materials and fuels ...	4,415	3,595	8,010
(6) Supplementary articles ...	2,385	1,396	4,781
(7) Metals and precious stones ...	3,589	4,459	8,048
(8) Glass, pottery, &c.	3,492	3,450	6,942
(9) Minor Vegetable substances ...	714	593	1,307
(10) Animal substances ...	3,468	3,406	6,874
(11) Labourers on roads, tanks, &c. ...	143	...	143
F.—Pastoral groups	774	660	1,434
G.—Serving ,, ...	14,608	11,224	25,832
H.—Unproductive groups—			
(1) Actors, dancers, singers ...	1,872	1,533	3,405
(2) Astrologers	126	69	195
(3) Bird-catchers and exhibitors of trained animals	73	84	157
(4) Conjurers, fortune-tellers, &c. ...	14	10	24
(5) Acrobats ...	25	20	45
(6) Disreputable means of livelihood	55	769	824
(7) Indefinite and unspecified ...	24	89	113
(8) Prisoners	29	...	29

Occupations.		Males.	Females.	Total.
I.—Non-workers living on—				
(1) Property and allowances	...	815	675	1,490
(2) Charity ...	...	3,871	4,358	8,229
(3) Pensions ...	...	34	30	64
(4) Civil and under-trial prisoners	...	36	2	38
Total	...	617,981	559,671	1,177,652

It will be seen from the above figures that the percentage of the population falling under the different groups are approximately as follows:—

(*a*) Government	...	...	·5 per cent.
(*b*) Agriculture	...	...	75·8 „
(*c*) Professional	...	...	2·5 „
(*d*) Commercial	...	...	3·2 „
(*e*) Artisans	...	...	14·3 „
(*f*) Pastoral	...	...	·1 „
(*g*) Serving groups	...	...	2·1 „
(*h*) Unproductive groups	...	...	·3 „
(*i*) Non-workers	...	...	·8 „

96. A very large majority of the population is engaged in agriculture. The actual percentage is perhaps even higher than what is shown above, inasmuch as a portion of the artisans who supply articles of food and drink are looked at from a slightly different point of view—agriculturists or tillers of the soil. From this point of view the number and percentage of artisans, the next most numerous class, would be slightly lower than what is given above. The artisans of the district are of a very rude and primitive character. They supply only the necessaries of life—food and drink of the commonest description, coarse cloth, huts, boats rudely made, silver ornaments, earthen vessels, and badly made shoes and slippers. There are no manufactories or organized industries, except a few sugar refineries, in which, moreover, only the most primitive processes are employed. In the so-called towns, and in a few villages where there are some well-to-do *zamindar* families, there are a few masonry structures and a few shops for the preparation of the better classes of Hindu confectionery. In some parts of the Satkhira subdivision fine cotton cloth and fine pottery used at one time to be manufactured to a certain extent, but these industries are now in a decadent condition.

97. Of the professional classes more than a third are priests, many of whom are altogether illiterate. Something less than a third more are clerks and *zamindari amla*. Of the medical practitioners a very large majority are quacks. Of the commercial classes nearly a half are engaged in transport and storage, and the rest are mostly wholesale and retail dealers.

98. The number of people falling into the pastoral classes is very small, being only about one per cent. of the population. The district is not suited to the rearing of cattle, as the water of many of the rivers become highly charged with salt during certain seasons of the year, and the cattle have nothing to drink but this salt-water. Only such cattle are kept as are indispensably necessary for agriculture. Even these die in large numbers and have to be replaced from other districts. There are no hunters in the district, and the fishers who are rather numerous have been shown in class E (1), as they supply one of the principal articles of food of the people. The serving groups are composed of barbers, washermen, and domestic servants. The unproductive workers and the non-workers form only ·3 and ·8 per cent. of the population, the majority of the latter being beggars, and of the former players on musical instruments. It is a matter of congratulation that while the district does not contain many wealthy or advanced people, it does not also harbour a larger number of unproductive workers and Dems. The people are in fact workers, the vast majority of whom earn an honest livelihood by the sweat of their brow.

99. I have already in paragraph 3 indicated the classes of women who pursue any industrial avocation, or do anything except domestic work. It is only necessary to add here that, generally speaking, the women of the district are all domestic workers. They boil or dry and husk the paddy which their husbands grow, cook the meals of the family, wash the pots, pans, and plates, look after the domestic cattle, and keep the homesteads neat and tidy. Most of the Hindu, and some of the Musalman, women also bring the water required for drinking and culinary purposes from the nearest river, *ghat*, or tank. But in the neighbourhood of towns, and among the Musalmans who have any pretensions to gentleness of birth, the *zanana* system is strictly observed, and the women are not allowed to go out to bring water. It is very rarely, indeed, that women go out to work in fields or anywhere out of their own houses. In the town of Khulna and a few other places Buna women, who are the descendants of immigrants from Burdwan and Bankura, go out to work; but very few, if any, other women do so. The women of the district, when they are compelled to work for their own livelihood, generally buy paddy, husk it in their own houses; they also sometimes keep one or two cows or a few goats and sell the rice. A few women have shops of their own, or work as shop-women, some become domestic servants, some are reduced to begging, and some either from want, or owing to vicious inclinations, adopt a disreputable life. The midwives are, from the nature of their occupation, the bread-winners of the family, and the washerwomen and the females of the Naluas or mat weavers assist the men in the caste industries.

Head X.—Administrative.*

Administration.

Points in which the general instructions were departed from—

100. The general instructions were not departed from except in the following cases:—

(1) In some few instances in the Satkhira subdivision, and in a still fewer number of instances in the other subdivisions, blocks were formed with a few more than 50 houses on account of the difficulty of getting additional enumerators. In no case, however, was a block formed with more than 60 houses.

(2) The number of blocks in each circle was sometimes more than ten. This was partly because it was difficult to get more supervisors, and partly because the number of houses, and consequently the number of blocks, were found on examination to be much larger than they were originally estimated, and it was not thought advisable to change the whole previous arrangement by making new circles and appointing new supervisors.

(3) The Satkhira Subdivisional Officer has reported that during his inspections he found that in some cases blank schedule books had been torn up, and the pages of these books had been stitched with other books in order to make the latter sufficiently large to contain all the information for the blocks to which they referred. In the Sadar subdivision manuscript books had to be used to a considerable extent owing to the difficulty and delay in getting printed books. In the end, however, the entries in most of these manuscript books were transferred to printed books.

(4) The Subdivisional Officer of Satkhira has reported that in some cases blind men and other adults who were incapable of doing any work were shown as dependents, though they did not fall within the category of children or women.

Definition of a village.

101. The definition of a village given in Circular No. 10, of the 30th July 1890, was strictly adhered to all over the district. *Paras* or *mahallas* of a village were in no case constituted into separate villages.

Definition of a house.

102. The definition of a house in the second instruction to supervisors was also strictly adhered to. At first, there was some difficulty in inducing enumerators to affix more than one number to houses occupied by more than one family. The owners of the houses raised many objections, and attempted in many instances to conceal the fact that there was more than one family living in any particular house. This was done on account of a vague but very widely spread fear that the census was a prelude to the imposition of some new kind of tax. There was also the more well founded apprehension that the *chaukidari panchayets* would probably at the next assessment impose separate taxes on each family, instead of allowing all the families living on one homestead to be treated as one unit.

Size of a charge or subcharge.

103. The average size of a charge or subcharge was 50 square miles. Each *thana* was in the first instance taken as the unit of area for the purposes of the census, but when the *thana* area was large it was divided into subcharges. As a matter of fact, 10 out of the 13 *thanas* in the district were divided into subcharges, only 3, viz., Baitaghata, Magura, and Rampal, being left as single charges. All outposts were made separate subcharges, and so were each of the four municipalities.

Size of a circle.

104. The average size of a circle was 5 square miles. The circles were originally so formed as to contain 500 houses each, but, as already stated, the number was found in many cases to have been somewhat exceeded. This was principally owing to the fact that in the original estimates each homestead was treated as a house, while subsequently many homesteads were found to contain several families each. In the end the average number of houses in each circle was 538. The average number of houses in circles was much smaller in municipalities than in rural areas.

Size of the block.

105. The average area of each block was one-third of a square mile. Whenever a village contained more than 50 houses, it was divided into blocks containing 50 houses each. When it contained a less number of houses, it formed a separate block, but in many instances these small villages had to be grouped together under the same enumerator.

Numbering of houses and cost.

106. The houses were numbered in the Sadar and Bagerhat subdivisions with coal-tar. In the Satkhira subdivision there was considerable diversity in the material used. The Subdivisional Officer reports that at first chalk was used; but after careful enquiry and revision, the numbers were finally marked with *garimati* and *khari*, or black ink, or coal-tar, or vermilion.

The probable actual cost of the numbering was about Rs. 150. The Subdivisional Officer of Satkhira estimates it at Rs. 80 for his subdivision, and that of Bagerhat at Rs. 20 for his. Nothing has yet been paid from this office on this account. The whole expense has therefore been borne by the supervisors and enumerators.

Practicability of a permanent numbering of houses.

107. Both the Subdivisional Officers think that it is quite feasible to number all houses permanently. I agree with them in thinking that the first numbering is not impracticable, but I consider that the maintenance of the numbers for the decennial periods between two censuses will be one of considerable difficulty. Many houses are pulled down, and many new houses are built within such a period. How are the latter to be numbered, and how are the gaps caused by the former to be filled up? It appears to me that the numbers can be maintained in anything like a regular series only if they are revised at least once a year. The

* *Vide* letter No. 217, dated 2nd April 1891, from B. De, Esq., Magistrate of Khulna, to the address of the Superintendent of Census.

numbering of the houses may be productive of some administrative advantages, but I scarcely think that these advantages will sufficiently repay the trouble and expense which will have to be undergone, year after year, in maintaining the accuracy of the numbers.

If it is decided to number all houses permanently, the cost should, I think, be borne by Government. Both the Subdivisional Officers have recommended that the cost should be levied from the owners of houses, but as the actual cost of marking a number on the house will be very small, I cannot recommend that it should be levied from the owners of houses, while the much larger amounts that will be represented by the pay and the travelling allowance of the officers who will have to supervise the work will have to be borne by Government. If the Government can bear this larger expenditure, I think it can also incur the smaller expenditure of actually affixing the numbers.

II.—Agency.

Classes from whom supervisors and enumerators were derived.

108. The supervisors and enumerators were selected from different classes in different localities according to the circumstances of each. Wherever it was possible they were selected from the classes of *zamindari amlas*, *mukhtears*, school-masters, *gurus* and the *panchayets* of villages. In many places, however, it was a matter of considerable difficulty to get any one who could properly fill up the schedules, and we had to do the best we could with the agency available. In some of the newly-reclaimed parts of the district where the *raiyats* are fairly well to do, but altogether illiterate, the headmen were appointed enumerators, but they had to get the work done by village accountants or *gurus*, whom they had to pay some small amount for the work. The accountants and *gurus* could not themselves be appointed, as they only visit the reclaimed tracts for a few months during the harvest season, and even during these few months not unfrequently change their residence.

Whether their duties were willingly undertaken.

109. It cannot be said that the supervisors and enumerators undertook their duties willingly. It could not be expected that these men who mostly belonged to the classes that have to earn their living by their work should willingly sacrifice so much of their time and undergo so much trouble as they had to do in carrying out the census. It should also be remembered that in many parts of this district it is impossible to move from village to village without engaging a boat, and many of the supervisors had therefore to spend some money in boat-hire. It was only the influence of the executive officers of the district, and the fear of prosecutions which induced a considerable portion of the supervisors and enumerators to do the work.

Prosecutions.

110. There were eight prosecutions in the Sadar subdivision, and one in the Bagerhat subdivision. In the Satkhira subdivision no prosecution was actually ordered, as recusant enumerators were brought to a sense of their position and duties, by being required to show cause why they should not be prosecuted. All the prosecutions were instituted against enumerators who neglected or omitted to perform their duties.

Pecuniary expenditure.

111. As already stated many supervisors had to spend some money in boat-hire, but the actual amounts of such expenditure cannot be ascertained, as no bills have been submitted, and no amounts have been paid.

Paid census officers, if any.

112. No paid census officers were employed in this district. It appears to me, however, that as regards the preliminary census at least, it would have been a much better policy to employ paid enumerators. This would have obviated the necessity of compelling people more or less against their wishes to act as enumerators, while there is no doubt that the census would have been more systematically and properly taken. The expenditure would not have been very heavy, as a *muharir* on Rs. 12 or Rs. 15 a month would probably have been able to census about 30 villages in the course of a month. The case is somewhat different with regard to the final census. It would not have been possible to employ the large number of paid census officers that a simultaneous final census requires, and the headmen of the villages would willingly have undertaken the small amount of work that would have been required of them on the last night.

III.—Attitude of the people.

113. The attitude of the people was one of passive and more or less apathetic curiosity tinged with a suspicion of some ultimate unpleasant consequences in the shape of increased taxation. Among the more educated classes, there was a more or less vague idea that the census was taken for some administrative purpose, but even they did not understand why Government took so much trouble to make such minute enquiries. Among the uneducated classes there was a sort of a mild surprise that the *hakims*, who might have quietly sat at ease in their houses, should have gone about scouring the country to ascertain what particular caste or sect a man belonged to, or how many children he had. It was one of the things that they could not comprehend—that was not dreamt of in their philosophy.

There were no rumours, or erroneous ideas current, except the vague apprehension of increased taxation already referred to. The Chandals, or as they preferred to be called, the Namasudras, Pods and Muhammadans of this district, are not gifted with sufficiently fertile imaginations to have invented or circulated any fanciful rumours.

VI.—The results.

114. The results, as regards the actual enumeration of the people, may be considered to be very accurate, but I cannot say the same thing with regard to the entries in some of the columns of the schedules, notably those for sect, sub-caste and age. It was easy to give the correct sect of the Musalmans of the district, as they are all Sunnis, though many of them are not aware of the fact; but the matter was one of considerable difficulty with regard to the Hindus, as many of them did not know to what sect they belonged. Then it was a matter of some difficulty to classify the large body of Musalmans who did not belong to any one of the four tribes into which the members of that community are divided. The majority of the Muhammadans in this district are apparently converts from the lowest classes of Hindus, and only a small proportion of them lay any claim to be considered as Shaikhs or Pathans. Again many members of the middle and lower castes of Hindus did not know to what sub-castes they belonged, and although some of them took some trouble or incurred some expenditure to make references to the head-quarters of their castes, they were not in all cases successful. The entries of age also are not very reliable. I examined a large number of schedule books in many parts of the district, and the mistakes I found in some of them were of a ludicrous character. In one place, I found that two women were put down as only 5 and 7 years older than their sons, while a third was positively made out to be younger than her own son by 6 years. This is all the more remarkable, as the three women all belonged to one family, and that the family of the enumerator himself who might have been expected to give the correct ages of at least his own aunts and cousins. The members of the district staff tried their best to correct the errors I have described; but I do not think that they have achieved any great success.

The total population of the district shows an increase of 97,704, or 9·05 per cent. on the population of 1881. Of this increase, 31,133 belongs to the Sadar, and 26,805 to the Satkhira and 39,766 to the Bagerhat subdivisions.

The subjoined table shows the population of each *thana* according to the two censuses of 1881 and 1891:—

Thana.	Population. 1881.	Population. 1891.	Increase.	Decrease.	Remarks.
1	2	3	4	5	6
Khulna Town ...	127,390	8,667	14,625	...	
Khulna ...		133,348			
Baitaghata ...	37,501	37,038	...	463	
Dumuria ...	74,991	79,003	4,012	...	
Paikgachha ...	70,478	83,437	12,959		
Bagerhat ...	137,818	151,778	13,960		
Mollahat ...	50,478	59,124	8,646		
Rampal ...	49,827	55,676	5,849		
Morelganj ...	62,670	73,981	11,311		
Satkhira Town ...	8,738	8,550	...	188	
Satkhira ...	87,876	95,084	7,208		
Kaliganj ...	146,130	149,453	3,323		
Kalaroa ...	81,398	79,775	...	1,623	
Magura ...	82,241	91,044	8,803		
Asasuni ...	62,412	71,694	9,282		
Total ...	1,079,948	1,177,652	99,978	2,274	

It will be seen that the population of all the *thanas*, except Kalaroa and Baitaghata, has increased. The former shows a decrease of 1,623, or about 1·9 per cent. on the population of 1881. The Subdivisional Officer ascribes this decrease to the inundation which took place last year, and it is probable that the inundation had some effect in reducing the population of the *thana* in this way that it compelled a larger number of the labouring classes to emigrate to the southern *thanas* for the purpose of reaping the plentiful *dhan* harvest there than would have otherwise gone. I do not, however, think that except in this way the floods had anything to do with the decrease in the population of this *thana*. The cause of that decrease lies much deeper. In Kalaroa, the population has already reached the limit which the soil is able to support. There is no new land to be reclaimed, and unless more improved methods of agriculture or better staples are introduced, the population will either remain stationary, or will slowly recede.

The decrease in the population of Baitaghata is very small, being about 1 per cent of the population of 1881. No explanation can be given of this small decrease which may be a matter of pure accident. A large part of the population of this *thana* is now resident. The soil being low and marshy, many of the cultivators live in the Khulna *thana* and elsewhere, and only come to their holdings to sow, look after, or reap their crops. It may be that the recent census having taken place somewhat later than the one of 1881, a larger number of cultivators finished their reaping, and went away before the final census than in 1881. This is, however, only a guess, and I have already said it is impossible to give any definite explanation. In the same way, no satisfactory explanation can be given of the small decrease in the population of the town of Satkhira.

On the other hand the largest increase has occurred in Paikgachha, Mollahat, Morelganj, Khulna and Asasuni. In the first, the increase is over 20 per cent., in the 2nd and 3rd over 15 and 17 per cent. respectively, and in the 4th and 5th over 9 per cent. It may be said generally that the *thanas* in which there were large areas to be reclaimed have shown the largest increases.

115. *Collection and arrangement of schedules.*—Before the census had actually been taken, proper arrangements were made for collecting the schedules immediately after the 26th February, and for their transmission to the district office. The enumerators, as soon as they had finally written up their books, made them over to their supervisors, who forwarded them promptly to the Charge Superintendents, from whom they were all received and stored in the record-room. Very early in March the record-keeper was appointed to take charge of these schedules, which were promptly made into packets and numbered and registered by him before the opening of the abstraction office. The yellow slips were attached regularly later on. There was no delay on the part of the record-keeper in preparing and issuing the packets for abstraction.

116. *A rough preliminary count of the population.*—All "O" forms were received from the Charge Superintendents in due time. They were added up with as much accuracy as possible, and the total population of the district was sent by a telegram to the Census Commissioner at Simla on the 6th March. The rough total of the district thus arrived at was 1,160,728. This figure subsequently increased to 1,162,179 by addition of 1,451 persons which had been omitted by the supervisors in totalling the "M" forms. When the actual compilation had been carried out, it was found that the total population of the district was 1,177,652; so that between the rough and actual total there was an increase of 6,473 persons. The cause of this increase is due to the fact that the enumerators had, in many cases, committed mistakes in filling up the abstracts of the census schedules.

117. *Accommodation and furniture.*—As soon as the Census Superintendent's circular No. 6 was received, arrangements were made for the accommodation of the census office in the Public Works Department Inspection Bangalow, with the permission of the Department concerned. The Bangalow is a spacious one, containing five rooms and two *verandahs*, which were again partitioned off by means of mat walls in order to provide the necessary compartments for abstraction. This was done with as little expense as possible. As to furniture, very little was needed for the census office—only a few mats and iron bar chairs were purchased at the ordinary prices. Other furniture, such as tables, chairs, almirahs, stools, and racks were borrowed from other departments.

118. *Establishment employed, and duration of office.*—The establishment originally allotted for this district consisted of three full gangs for one and a half million of population. But this sanction was subsequently retracted, and only two full gangs were employed for a million of population, although the population of the district was 1,177,652. As the orders of the Census Commissioner and Government for completion of abstraction on the 31st July and tabulation on the 15th August grew more and more pressing, the existing establishment of abstractors, reabstractors, and tabulators was doubled in the beginning of July, in order to finish the work within the prescribed time. The abstraction was completed on the 28th July and tabulation on the 25th August. The census office was finally closed on the 31st August.

119. *Qualifications of the compiling staff and pay.*—So great was the number of clerks required for carrying on the three operations in the district census office, that it was impossible to fix any educational qualifications as a condition of employment. At first an attempt was made to entertain as enumerators only those who did good work in other departments, but as many of them did not appear in proper time, all who could read and write well in Bengali and in English and seemed intelligent and respectable were employed. The supervising staffs were mostly selected and taken from the permanent establishments. The pay allowed to abstractors and tabulators varied from Rs. 12 to Rs. 15, and that given to the checking and supervising clerks ranged from Rs. 15 to Rs. 30. These remunerations were found insufficient to attract a better class of men in the mufassal.

120. *General plan of the census compilation.*—The compilation of census figures was divided into three processes, viz., abstraction, reabstraction, and tabulation. In the first process the particulars in the schedules for the different individuals were abstracted into a set of sheets, 12 in number, each giving a different statistic for the purpose of preparation of the Imperial tables. These abstraction sheets were then verified and adjusted by means of test-slips. From the sheets thus corrected, 26 tabulation registers were prepared for each *thana*, from which the necessary figures were submitted to the central office by means of totalling forms. These three operations were satisfactorily carried out, and the system worked well in compiling the census figures.

121. *Abstraction.*—The abstraction office was opened on the 30th March. The abstractors employed carried on their work throughout with a methodical advance, and in no instances failed to return the full tale of work. At the outset the tasks seemed to be somewhat heavy, but they were found by the abstractors to be easy and feasible later on. No difficulty was encountered by the abstractors in giving full tale of work on any of the sheets abstracted by them. Only the task on sheet No. II, which contained age-periods, was practically found to be somewhat difficult and excessive. The tale should have been reduced from 2,500 to 1,666 The practice of noting the total number of males and females on the brown leaves of the schedule books proved very successful in verifying the sex-totals on different sheets. A similar practice of keeping a note for religion, if introduced, would have been very useful in verifying the totals for each religion. The reader-system suited sheet No. I very well. It would have been better if this system had been adopted on some of the other more difficult sheets, viz., Nos. III and XI. The dotting-system was introduced very late—towards the end of June. The advantage of this system was so great that it left no excuse to the abstractors for turning out bad work, and it made sheet No. I a safe basis of adjustment without reabstraction. In fact the practice amounted to a rapid reabstraction, and consequently it would have produced excellent results on all sheets if adopted early in this office. The results of abstraction made from enumerators' schedules may be considered to be very accurate. The abstractors were never allowed to abstract anything more or less from the schedules. As much as possible every occupation was abstracted without any attempt being made to place it in its proper category of employment, and every caste and sub-caste was similarly treated, and on no account was grouped with any other.

122. *Reabstraction and adjustment.*—The reabstraction work was at first started according to the original plan in the middle of March, when the test-slips for the first eight main packets had been completed. But the plan was subsequently found defective, and the work was commenced on a modified form in the beginning of May. The principal cause of this modification was that the old procedure involved much difficulty in securing accuracy of abstracted figures by thorough reabstraction, consequently the system of adjustment at the rate of one per cent. was introduced. The adjustment on all sheets was principally made on the basis of sheet No. 1, which was invariably reabstracted. As far as possible the limit of adjustment never exceeded 1 per cent. in correcting the abstracted sheets. The limit of adjustment allowed under the rules did not affect the census figures. The test-slip on the whole, was devised very well, and contained all that was necessary to check thoroughly the totals of the abstracted sheets. A separate caste test-slip would have proved equally efficacious if introduced for intercomparison of castes, for which much trouble had to be taken by the adjustment clerks throughout. The reabstraction work was completed on the 7th August

123. *Tabulation.*—The commencement of tabulation was delayed for some time on account of non-receipt of a sufficient quantity of vernacular tabulation registers. The work was, however, commenced from the end of May with one gang of tabulators only. This establishment was subsequently doubled to make up the arrears. But when the Government demand became very pressing for finishing the work within a short time, two more gangs of tabulators were employed in the beginning of August. The full daily task fixed at first for each tabulator was to complete tabulation from 50 sheets. This task appeared to be very heavy, and was consequently reduced to 40 sheets per diem. This task was fully completed by every tabulator. The tabulation work could not be carried on constantly on any fixed principle, owing to the issue of many conflicting circulars from time to time. The original arrangement was to send all the tabulation registers, when finished, to the central office. But it was subsequently modified by the Census Commissioner, who directed the figures to be returned by means of totalling forms and the registers Nos. VI*a*, VI*b*, VI*c* to be sent in their entirety. The duty of preparing the totalling forms was altogether a new task thrown on the tabulators, and entailed much additional work on them in preparing them. All the registers Nos. VI*a*, VI*b*, VI*c* were despatched at one time to the central office. There was, however, some delay in sending a few totalling forms. The delay was unavoidable, because the tabulators could not keep pace with their heavy work. The results of tabulation were very satisfactory. The forms and registers were all examined in the central office, and they have been found to be correctly prepared.

124. *Printed forms.*—All forms required for census compilation were promptly supplied by the Superintendent of Stationery. They were kept in good order, and used with much care and economy. The total wastage of forms did not exceed 5 per cent. There remained very few forms of register No. XX and abstraction sheet No. VII, which will be shortly sold with other waste papers.

125. *Stationery.*—The stationery articles supplied by the Superintendent of Stationery were distributed according to the scale fixed by the census rules. Ink-stands, steel pens, nibs and ink, which fell short, were locally purchased for the use of the tabulators. The expenditure on this head was as small as possible.

126. *Disposal of schedules.*—It was at first ordered by Government that the schedule books should be torn up and sold as waste papers on the completion of the Provincial census report. But instructions have recently been received from Government that the previous order on this subject should not be acted on at present. The schedules have now been kept in tin-lined boxes and deposited in the census record-room.

127. *Disposal of tabulation registers and abstraction sheets.*—The tabulation registers have been serially arranged and kept in bundles, *thana* by *thana*, on the racks of the census record-room. They will be removed to the Magistrate's record-room on receipt of all registers

Nos. VI*a*, VI*b*, VI*c*, from the office of the Census Superintendent. The abstraction sheets will be sold, and the sale proceeds will be credited to Government agreeably to the orders recently received on the subject.

128. *Condition of A and B registers.*—At first an arrangement was proposed by the Census Superintendent that the extra clerks sanctioned for each gang should be employed in rewriting the registers A and B; but subsequently this proposal was changed, and the extra men were employed as R slip clerks, and the rewriting of the registers was postponed. Again, in September last a report was asked for as to the condition of the registers A and B, and the probable cost of preparing a duplicate copy of the latter for record in the office of the Inspector-General of Registration. A report was submitted accordingly, but no reply has yet been received on the subject. No attempt has since been made to rewrite the registers for want of establishment.

129. *Expenditure.*—The total expenditure for compilation, as calculated in the Census Superintendent's Office, amounted to Rs. 7,058, which exceeded the sanctioned allotment by nearly Rs. 900. This excess amount was on account of retaining additional establishments with the special sanction of the Census Superintendent.

130. *Receipt.*—Only Rs. 20 was recovered by the sale of office furniture and mat walls. The amount was credited in the local treasury, and an intimation of the fact was duly given to Office of the Superintendent of Census.

131. *Inspection and remarks.*—The census office was thrice inspected by the travelling supervisors, who minutely examined the work of compilation in its various departments, and the results were very satisfactory. On the whole, the work done in the census office of this district was all along pronounced to be excellent in the census circulars.

132. *Conduct of clerks and punishments.*—The conduct of the clerks employed in the census compilation was all along very satisfactory. No fudging or dishonesty was ever detected in their work, and there was very little occasion for inflicting fines on them.

133. *General conduct of office work.*—The Inspector managed the whole work thoroughly well, and the record-keeper also took great interest in his work. The Census Deputy Magistrate, Babu Puruo Chandra Bysak, supervised the work with care.

L. A.—Reg. No. 6365J of 1894-95—90—7-2-97.